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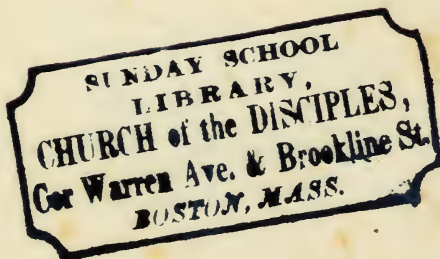






SPECIMENS  
OF  
FOREIGN STANDARD LITERATURE.

VOL. X.





SPECIMENS  
OF  
FOREIGN STANDARD LITERATURE.

EDITED  
BY GEORGE RIPLEY.

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VOL. X.  
CONTAINING  
THEODORE;  
OR,  
THE SKEPTIC'S CONVERSION.

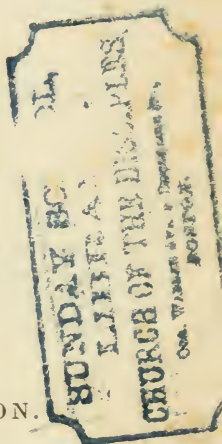
FROM THE GERMAN  
OF  
DE WETTE.

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BOSTON:  
HILLIARD, GRAY, AND COMPANY.

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M.DCCC.XLI.



As wine and oil are imported to us from abroad, so must ripe understanding, and many civil virtues, be imported into our minds from foreign writings; — we shall else miscarry still, and come short in the attempts of any great enterprise.

MILTON, *History of Britain, Book III.*

THEODORE;

OR,

THE SKEPTIC'S CONVERSION.

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HISTORY OF THE CULTURE OF A PROTESTANT  
CLERGYMAN.

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TRANSLATED FROM THE GERMAN

OF

DE WETTE.

BY JAMES F. CLARKE.

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IN TWO VOLUMES.

VOL. I.

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BOSTON:

HILLIARD, GRAY, AND COMPANY.

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M.DCCC.XLI.



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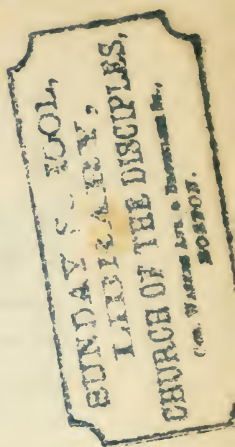
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## TRANSLATOR'S PREFACE.

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THE works hitherto published in this series of "Specimens of Foreign Literature" have belonged chiefly to philosophy and general literature. The volumes now offered to the American reader relate principally to theology. A few words upon German theology in general, and upon the character of De Wette as a theologian, may not be inappropriate in this place.

The reports which have been brought back to us by those who have gone to examine the region of German theology, have too often resembled that evil report brought by the men who went to search the land of Canaan. They say, "There we saw the giants, the sons of Anak, and we were in our own sight as grasshoppers, and so we were in their sight." They tell us that German theologians are men of vast erudition, profound research, devoted day and night to



the investigation of truth, but that, unfortunately, they are all infidels. Rationalism and Naturalism, united in unseemly union with a mystic Pantheism, are the disastrous result in Germany of this earnest, devoted, and untiring search after truth. In this case, as they would have us believe, Lord Bacon's famous maxim has proved false, and, while our small study has made us religious, the larger and profounder studies of the Germans have made them unbelievers and atheists. This, if true, is a very sad affair. It is a sad thing for Protestantism, if, in Germany, the land of Luther and the reformation, Protestantism has ended in unbelief. It is a sad thing for Christianity, if, in Germany, the land of light, the home of thought, knowledge and thought should have exploded Christianity. It is a sad thing, we will also say, for our faith in the destiny of man, if, where he searches deepest, and devotes himself most conscientiously to the service of truth, he should there be involved most hopelessly in folly and confusion, and be separated most absolutely from God. It is a mournful thing for all of us, whatever be our philosophical faith, and our religious or irreligious creed, if our safety from doubt and absurdity lies in shallowness and empiricism. We would not, therefore, give a too hasty belief to these prophets of evil, whether they speak to us from the orthodox shades of Prince-

ton, or the classic haunts of Cambridge. We would not be frightened too soon by this terrible shape of German Transcendentalism,

“If shape it may be called, which shape has none,  
Distinguishable in feature, joint, or limb;  
Or substance may be called which shadow seems.”

Fortunately, there are other and more encouraging reports given us concerning this German Canaan. There are other voices, which come from men of all creeds and sects; voices from Andover and Amherst, from Burlington and Boston, which tell us, in the language of the brave Caleb, to “go up at once, and possess the land, for we are well able to overcome it.” They tell us that in Germany, as every where else, there are men of every variety of belief, of every shade of opinion. They say that it would be as correct to give the opinions of Beecher, Ballou, Channing, Finney, and Kneeland, as an exposition of American theology, as it is to produce extracts from Schleiermacher, Strauss, Olshausen, Paulus, and Marheineke, as an exposition of German theology. They tell us that in Germany, as elsewhere, there are infidelity, and naturalism, and mysticism, and also profound faith, devoted piety, and sound theology. They tell us that it is just as easy to separate the good from the

evil, the truth from the error, in studying German theology, as in studying English theology. And so they advise us to lay aside our childish fears, and come boldly, armed with our good English common sense, and in the free spirit of the gospel, to the study of German theology.

But it may be said, Grant that there is not any danger in this study ; is any great good to be gained from it ? Have we not theology enough in our own language to employ all **our** time ? Why take pains to learn a foreign tongue, if we can find all that we want in our own ?

That we have a sufficient *quantity* of theology in English is certain ; but whether it is of the most desirable quality may be doubtful. We have sermons on all subjects, and to any amount ; we have numerous works on the evidences of Christianity, and arguments in reply to infidel attacks, written with the most acute and lawyer-like ability, though often in a spirit of bitterness and railing which no respectable lawyer would exhibit to us. We have partisan tracts and sectarian arguments without stint or limit ; and, if you wish to know all that can be said in defence of infant or adult baptism, of Episcopal or Presbyterian ordina-



tion, or the other points about which the different denominations contend, it is not necessary to read any but English books. But, if we desire to see an impartial and truly profound investigation even of these subjects; if we wish to find systematic and complete treatises upon Christian doctrines; if we wish for living, fresh, and sincere views of the essence and spirit of religion; if we wish for learned and accurate works on the history of the church; if we wish for profound scholarship in criticism and philology;—we can find these scarcely any where but in the writings of German theologians. A library of two hundred German books might be selected, the study of which would make a better theologian than could be formed by the use of any English library with which we are acquainted. The qualities in the German mind which give its theology this preëminence are its life, freedom, depth, and comprehensiveness.

The literature of Germany differs from that of every other European nation in being a living and growing one. Every literature appears to have its epoch of production followed by a long period of reproduction. Italy was productive in the times of Dante, Tasso, and Petrarch; Spain, in the days of her Lope and Calderon; England, in the age of Eliza-

beth; France, in the age of Louis XIV. These are the golden periods when every writer goes on an original path; many subsequent centuries may live by a further development of that which had its origin then. The productive age of Germany was postponed till the close of the last century. Its literature is therefore now an original and living one, when every where else we can only find ingenious variations of what has been thought and said before. German theology partakes of this spirit. Hence its faults, its extravagances, its daring speculation; but hence, also, an originality and freshness in all its departments which are not to be found in our own authors. We can count on our fingers the original theological works which have been published in America. They are few in number, little known, and proceed mostly from obscure and heretical sects. The works of Jonathan Edwards, of Dr. Channing, the writings of Sampson Reed the Swedenborgian, Brownson's "New Views" and "Charles Elwood," Furness's work on the Gospels, and a book by Dr. Wylie, president of Indiana University, called "Sectarianism is Heresy," published on poor paper, and with bad type, in the middle of the state of Indiana, are the principal American books of theology we at present remember which contain really original matter.

The religious literature of Germany is also remarkable for its freedom from that party and sectarian spirit which is the disgrace of English and American theology. All our writers are educated under the pressure of some narrow party prejudice, which distorts their view of all subjects. They write as Episcopalians or Methodists, Calvinists or Arminians. They write for a sect, not for the whole church. They know that their books will scarcely find readers out of their sect, and they dare not say any thing which would offend the prejudices of their readers. To expect impartiality or accurate research from those who write under such influences would be folly. A man's object in writing ecclesiastical history is not to awaken antiquity, and change the dry bones of facts and names into the living and breathing forms of the great spiritual heroes of former centuries. He does not aim at discovering the progress of truth through the midst of opposing errors. His purpose is to prove the doctrine of the Trinity, or the apostolic succession of bishops. Our commentaries are filled with the same narrow spirit. They are to this day singularly liable to Lord Bacon's charge, that they "mostly use to blanch the obscure places and discourse upon the plain," and to the graver accusation of making it their business not to bring the inspired writer's meaning

*out* of Scripture, but to carry their own opinions *into* it. The German writers have a higher aim than to serve the interests of a party, namely, to serve the interests of truth. When we read the church histories of such men as Neander and Gieseler, we have a confidence in their investigations, knowing them to be free from all sectarian bias. And, however much we may object to some of the results to which commentators like Olshausen and Lücke arrive, we feel sure that there is nothing of shallow dogmatism in their interpretations. They are free-minded and large-souled scholars, who work, not for the temporary and petty interests of a little sect, but to enlarge the domain of human knowledge.

To the theological literature of Germany, more than to ours, belongs also the character of depth. The empirical philosophy which has ruled all English minds for a century, never obtained a footing in Germany. It was effectually resisted by the influence of Leibnitz, who was born fourteen years after Locke, and who taught, in opposition to him, that all our immediate knowledge is reduced to certain primitive truths of the reason and of experience, both of which are immediately certain, and need no other proof. (Leibnitz, "New Essays," chap. 9, § 3.) Kant,

therefore, was not the opponent, but the successor, of Leibnitz, as Leibnitz was the successor of Descartes; and the tendency of German philosophy has always been spiritual and profound. The German theologians, therefore, have never found themselves involved in that conflict between faith and reason, which has made it necessary for modern English divines to be either timid and illogical reasoners, or very poor Christians. Though it is very creditable to them that they have generally chosen the first horn of the dilemma, it was surely unfortunate that such a choice became necessary. A superficial parlor divinity and religious morality have taken the place of the profound theology of the Cudworths, Taylors, and Hookers. Religion, divorced from thought, has become spasmodic; the kingdom of heaven, as it could not be secured by reason, has been taken by violence; and we have vibrated between the cold region of formality and the hot climate of enthusiasm. In Germany, by the testimony of all travellers and respectable writers, a far better state of religious feeling prevails. Religion is there a steady warmth, a deep-rooted and living principle, the light of life. A religious philosophy there operates, like the great balance wheel in machinery, to produce an equable and steady motion. The moral constitution is neither wasted by religious torpor nor



racked by religious excitement. In Germany, profound thought supplies the medium which unites religious feeling and practical life. Where, in England or America, can minds be found like that of Schleiermacher, to investigate the first principles of the religious life, and to go firmly on its dim way along "a path which no fowl knoweth, and which the vulture's eye hath not seen"? In all departments of study, these men reach the root of the matter. Not only in doctrinal theology, but in criticism, philology, church history, they produce works which go further and deeper into the subject than our English treatises, the object of which is too often to dazzle by a showy rhetoric, as empty of matter as it is elaborate in form.

Another peculiarity of the German mind is its systematic tendency, its comprehensiveness, its striving for totality and completeness. Undoubtedly there are dangers in this. The appearance of completeness tends to limit investigation, as Lord Bacon long ago remarked. "Methods, carrying the show of a total, do secure men as if they were at furthest." There is another danger which the same sagacious observer has indicated — that of "reducing learning to certain empty and barren generalities, being but the very husks and shells of sciences, all the kernel being forced out and

expulsed with the torture of the method." But, where science becomes wholly fragmentary; where all system is neglected; where there is no effort to have a map of the *whole* region before us while we investigate the parts;—there are other dangers equally formidable. There is no *perspective* in the arrangement of our thoughts, but they assume a distorted and disproportionate importance. The truth in which we happen to be most interested, being unbalanced in our mind by its antagonist truth, is carried out to a fanatical extreme, and becomes virtually a falsehood. Many important views are wholly overlooked, and are for a long time entirely lost sight of. Our interest in details is also much diminished when we cease to regard them as parts of a whole; and, therefore, if too much of system checks inquiry, the entire absence of system may cool the ardor of inquiry. For how much of our interest in science arises from the harmony of its parts conspiring toward a perfect whole; from its organic completeness, by which all members contribute to the life of the body; from the grace which results from well-balanced antagonism; from opposition and variety flowing together into a serene unity! Of this comprehensiveness and completeness in science we possess scarcely any thing, and hardly think it worth possessing.

Every thing with us is fragmentary and ill assorted. We have all manner of scraps of knowledge, but they are without order, and frightful chasms yawn unnoticed in many departments of thought. The Germans abound with systematic works upon doctrinal theology. Compare our only English work, that of Dwight, with the compendiums of Bretschneider, Hahn, and Schleiermacher, and we see what an advantage we should receive by intercourse with such masterly intellects.

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THE author of the following work, Dr. De Wette, is highly distinguished among living German theologians. Possessing profound and varied learning, and an active energy of character, he has exercised as powerful an influence upon the course of modern theology as any theologian of the present day. He has less clearness and precision of thought than some writers, less of logical strength and cogency than others. There is sometimes vagueness, and sometimes a species of rhetorical sentimentalism, in his works. But his views are large, well-balanced, and sufficiently profound. A kind, genial feeling pervades his works; while a spirit of fervent piety, and a tender regard for the religious feelings of others, joined to a living con-

viction of the practical worth of religious institutions, make the influence of his writings a wholesome one. He is free without being extravagant; and while, in some of his critical views, he goes with the extreme Rationalists, in some of his doctrinal opinions he inclines to the extreme of orthodoxy. On the whole, he represents better than any other author with whom we are acquainted, not the present tendencies of German theology, but its present average condition. He stands very near the centre of speculation, and seems therefore an author well adapted to convey to American readers a general idea of the state of German opinions.

The present work has been selected from among the author's writings for the same reason that De Wette himself has been selected from among other authors. It gives us the best general view of his opinions upon philosophy, theology, and morals. It goes over the whole field of religious thought, and contains criticisms upon many of the leading parties in Germany. It is hoped that it will prove not uninteresting to the American scholar or theologian, for similar tendencies will be found more or less active among ourselves. Wise is the man, and wise the nation, which can learn by the experience of another. If this book shows us

how the German mind has been obliged to struggle against various forms of error, it may help to save us from being involved in a similar conflict. We send our physicians to investigate the symptoms of a disease which is travelling from country to country, that we may learn, before it reaches us, how it may best be treated. Just so, if we fear the Infidelity of France, the Socialism of England, or the Transcendentalism of Germany, it is well to study them before they reach us. For, in the present age, no quarantine can keep out the mental epidemics, the seeds of which are carried from land to land in the subtile air. Thoughts float in the atmosphere, and healthy or diseased minds shed their influences through all lands.

Dr. William Martin Leberecht de Wette was born in 1780, in the village of Ulla, in Weimar, and is now, therefore, 61 years old. In 1796 he entered the gymnasium at Weimar, and in 1799 the university at Jena. In 1807 he was appointed *professor extraordinarius* of philosophy at Heidelberg, and in 1809 *professor ordinarius* of theology. In 1810 he accepted an appointment in the university of Berlin. About the year 1820 he was obliged to leave this situation, in consequence of writing a letter of condolence to the parents of Sand, the young man who



murdered Kotzebue, which contained some sentiments offensive to the king of Prussia. He refused a quarter's salary which was offered him by the minister of public instruction, and left Berlin. He became professor of theology at Basel in 1822, where he has since remained.

His principal works are as follows: — *Contributions to an Introduction to the Old Testament*, (1806, 1807, Two Parts.) — *Translation of the Bible*, in connection with Augusti, (in 1809 and the following years,) 6 vols. The third edition of this work, prepared solely by De Wette, appeared in 1839, in 3 vols. — *Commentary on the Psalms*, (1810; fourth edition in 1836.) — *Theodore, &c.* (second edition, 1828.) — *Hebraico-Jewish Archæology*, (1814; second edition, 1830.) — *Compendium of Dogmatics*; First Part, *Biblical*; Second Part, *Ecclesiastical*; (1831; third edition, 1840.) — *System of Christian Morals*, (1818.) — *Compendium of Moral Doctrine*, (1833.) — *Introduction to the Old Testament*, (fifth edition, 1840.) — *Introduction to the New Testament*, (third edition, 1834.) — *Exegetic Manual of the New Testament*, (from 1835 till the present time, Six Parts.) — *Lectures upon Moral Doctrine*, (4 vols., 1822.) — *Lectures upon Religion*, (1827.) — *Henry Melchthal*,

(1829, 2 vols.) — *Sermons*, (three collections, from 1825.) — *The New Church, or Understanding and Faith in Union*, (1815.) — *Religion and Theology*, (second edition, 1821.) — *Critical Edition of the Complete Works of Luther*, (1st vol. 1825.)

The translator is well aware of the imperfection of his version in point of style, and fears that in some instances he may have failed of rightly apprehending his author's meaning. He was obliged to translate a large part of the work in the western country, where he could not obtain the necessary facilities for executing his task in the best way; and, while finishing the remaining portion, his time and interest have been in a great degree engrossed by other urgent duties. He has thus been prevented from availing himself fully of the assistance of his friends, among whom he would gratefully mention Professor Sears of Newton, who kindly gave him the use of his excellent German library and personal assistance. The translator is well aware that the circumstances above referred to constitute no excuse for the imperfect performance of his task. For it may always be said, "If you had not time and facilities for doing your work well, why undertake it? You were not compelled to translate the work at all." To this he would reply, that he

believes the translation is not so imperfect as not to be, on the whole, an interesting and useful addition to our literature ; that therefore he thought it better to do it as he has, than not at all. And he mentions these circumstances merely to show that he has not *wilfully* neglected opportunities of making the work more correct, but, (to adopt the language of a Jewish writer,) “if he has done well, and as is fitting the story, it is that which he desired ; but if slenderly and meanly, it is that which he could attain unto.”

NEWTON, *June* 20, 1841.



AUTHOR'S PREFACE  
TO THE SECOND EDITION.

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As the first edition of this work, which was published in 1822, is now out of print, it has been thought best to publish a second edition in a less expensive form, in order to give the book a wider circulation, and make it more accessible to country preachers, candidates, and theological students—a class of readers which I am particularly desirous of obtaining. Although I clearly perceive the literary defects of the work, especially that some parts of the theological and philosophical conversations are too abstract in their character, I have thought it better to print it without alteration, only correcting the style, and improving some passages, than to run the risk of writing it over anew. Let it remain as it is, and take whatever place in literature the judgment of competent critics may assign to it. Its author has never aimed at the credit of producing a work of art.

Most of the criticisms which have been pronounced upon this book seem to indicate that its spirit and object have not been always correctly apprehended. I endeavored, in this HISTORY OF THE CULTURE OF A PROTESTANT CLERGYMAN, to show that the skepticism produced by narrow and shallow study is removed by profounder examinations. I wished, at the same time, to show the influence which life exercises upon thought, and make the relation of one to the other apparent. I purposely chose, in reference to this object, the different events in the life of Theodore. There is also a coincidence between the progress of his feelings and of his studies. As every thing is made clearer by contrast, I endeavored to delineate the course of theological culture which I considered the best, as running between many side-paths, which all belong to our own time. These are, a narrow and dead Rationalism, a false Supernaturalism, a sickly Mysticism, a tendency toward Catholicism, and the old, simple faith, which I represented in Theodore's friend John, not as the truest, nor as a model for imitation, but yet as something respectable. And, since I regard religion and theology as practical concerns, and find in them the highest points of all our views of the world and of life, I have caused the theological views of my hero to advance simultaneously with his



views upon poetry and art. I have also thought it appropriate to let him receive a religious impression in the theatre, and to have his attention fixed by such subjects as Mozart's "MAGIC FLUTE." I am very willing that others should commence *their* religious life by a conviction of their sinfulness; only let them not insist that this is the only true religious experience, and let not the sanctuary which they enter be that of a gloomy methodism. I thought that the religious experience of a theologian could be only found in the union of reflective thought with pious and sound feeling, and I judged that this feeling would come best from important experiences in actual life.

This work, therefore, contains a summary view of the principal tendencies and strivings of the theological world at the present time, and may aid those who take an interest in this subject, but are unable to study numerous works, to gain a general idea concerning it. It may assist young theologians, by helping them to a clew by which to find their way through the labyrinth of contradictory systems. That it will not lead them astray, the author is confidently persuaded, yet he must leave this to the judgment of impartial and intelligent critics. As I, with my peculiar views, can harmonize with none of the parties who are at present engaged

in religious controversy; as I agree neither with the Rationalists nor the Supernaturalists;—it is very likely that many unfavorable opinions will be pronounced upon this work. I hope I shall not be censured if I do not consider all of them as entitled to much consideration.

I conclude with the hope that the end for which this book was written will be attained,—to interest those who are still capable of free intellectual progress and excitement in favor of a theology truly scientific, and, at the same time, adapted to warm and inspire the soul.

THE AUTHOR.

BASEL, *January*, 1828.

## AUTHOR'S PREFACE

### TO THE AMERICAN EDITION.

[In a letter to the translator, dated "Basel, March 13, 1841."]

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DEAR SIR,

IT is high time that I gave you the explanations for which you ask. I hope that they will not come too late to serve your purpose.

It was my object in "Theodore" to represent the various theological tendencies of the time, and to indicate the mode of attaining juster religious views. It was my wish, also, to present that view of Christianity which I considered the truest, and as standing above these opposite extremes, not scientifically, but in a freer and more attractive form. At that time, two leading parties stood opposed to each other—that of Rationalism, represented by RÖHR, WEGSCHEIDER, TZSCHIRNER, and others, and that of the old Super-

naturalism, represented by REINHARD and the school of STORR. Between the two arose a new theological school, which sought to apply the philosophy of SCHELLING to theology, (DAUB, MARHEINECKE,) and also a new kind of Pietism. Rationalism had appropriated some of the results of the philosophy of KANT, yet without having penetrated to the true spirit of his system; and with this was joined a mode of Scripture interpretation, which strove to explain every thing in the most natural and common way, and in a manner opposed to philology and history, (PAULUS.) This school I made Theodore pass through first.

It may be thought that this was my own course; but, in fact, it was somewhat different. I was, to be sure, one of Paulus's scholars at Jena in 1800. His exegesis of the evangelists interested me for a time; but I soon came under the influence of Schelling, (whose lectures, however, I did not attend,) of the two SCHLEGELS and of SCHLEIERMACHER. I studied the writings of the last, especially his "Discourses on Religion," and was, at the same time, interested in the new philosophy, by means of a young scholar of my acquaintance who was addicted to it. I soon began to listen to Paulus with an inward feeling of opposi-

tion, and, during his lectures, became conscious that my mind was taking a new direction. This, as might be supposed, was not that of old-fashioned orthodoxy, but one as yet indefinite, which gave more play to the imagination, and more food to the heart, and which shrunk from the coldness of a merely intellectual system. Thus far, my views were deficient in any fixed principles. I was not wholly satisfied with the philosophy of Schelling, for I did not find in it enough of perspicuity or certainty; but, as yet, I could not attain by my own efforts to any secure or fixed convictions. Commencing now my theological career, and studying the Old Testament independently, the historical criticism engaged me, and led me, in a measure, to the side of Rationalism. I agreed with some of its negative results, and its adherents welcomed me as one of their party. But, as regards the interests more peculiarly religious, I sought elsewhere for something different, but without attaining to any thing sure or settled, until I met with the philosophy of FRIES, which taught me how to reconcile understanding and faith in the principle of religious feeling. This, also, Schleiermacher had previously shown. From this moment I pursued with certainty my course through the freest historical criticism to religious convictions

which gave security both to faith and to the existence of the church.

It was not without an object that I gave to Theodore a pious mother and a pious childhood ; for my fundamental principle was, that, as feeling is everywhere the basis of all religious conviction, and as the understanding does not give us this feeling, but only brings it into a clear consciousness, the pious impressions of our youth exercise a decisive influence upon the religious direction of our lives. And, in the religious character of the mother, the stiff orthodoxy of the old pastor, and the somewhat milder orthodoxy of John, united in him with profound warmth of heart, I wished also to protect the good and true contained in the old faith of the church ; since my purpose was always to be a mediator between the extreme parties. In order to show that every religious tendency (and therefore the neological also, to which Theodore was now attached) has a corresponding *social* tendency connected with it, I caused my hero to be attracted by the glitter of worldly life, with all its heartlessness and want of sentiment. Theresa is the representative of the feelings and the feminine side of this worldly life, and her brother of the manly



side and that of the will. If Theodore had kept on the path of true religion, he could not have loved Theresa, who is a graceful and attractive person, but with nothing profound in her nature, as her brother, also, is destitute of character and sentiment. As the national events in the years from 1812 to 1815 produced a new religious excitement in Germany, and as the experiences of life always occupy so important a place in our religious culture, I caused Theodore to go through this school also. Moreover, as there is a relation between religious and political views, and between the glow of patriotism and that of faith, and as neither our orthodox nor our neological theology has understood at all the importance of a community and of a common spirit, I provided impressions for Theodore as regards this point also, and particularly through his intercourse and conversations with Hartling, (JAHN.) And, finally, as, in my opinion, poetry and art are intimately related to religion, I also caused my hero to receive influences from these, and, by attaining just views here, become better prepared for finding the true path of religious truth. According to my belief, the dramatic school of Iffland and Kotzebue corresponds with the theological school of Rationalism; and, on the other hand, Goethe and Schiller have helped to

open a higher path in theology. To myself they have been of infinite service ; and I received personally the same impression in witnessing the performance of the " Maid of Orleans " which Theodore is represented to have felt. Theodore's participation in the war which was begun to free Germany from the French yoke, resembles that of many young theologians, and, in particular, many of my own Berlin scholars ; and this great national event was certainly not without important influences in exciting a religious spirit. In this mortal conflict he regains the spirit of faith and of prayer, and his whole nature ripens to a manly earnestness. As Theresa represents, in a female character, the spirit of neology and unbelief, Hildegard, on the other hand, is the representative of female piety. I made her a Catholic, because the Protestant women, at that time, were either cold Rationalists and moralizers, or gloomy and austere Pietists. I endeavored to draw the ideal of a piety which should be imaginative and poetic, and yet connected with the church ; and this, in the place where she resided, could only be found in the Roman Catholic church. I also attained in this way another object — that of giving Catholicism a place in my picture. It is well known that, at that time, many persons inclined

to the Catholic church from æsthetic reasons, (*Sebald*), and for the sake of supposed advantages in respect to external church usages and church discipline, (*Otto*.) The Second Part now begins, which very evidently is the best written of the two, as my pen had become more at ease in this style of writing. In the First Part, there is too much which has a scholastic character, and which is not very intelligible to any but scholars. It will not be thought out of place in me to have introduced religious and poetical contemplations on nature, as I wished to give a practical application to the faith which Theodore had now regained. It may be objected that I suffered Theodore to waver too long between his love for Hildegard and his choice of the clerical profession. But he decides correctly at last, and performs an act of self-sacrifice, although he finds it hard to do so. His obtaining happiness by means of this act of renunciation, illustrates the truth that obedience to duty not only carries a reward in itself, but also often finds an outward recompense; and that to forget and deny ourselves is, in truth, to take the best care of ourselves. I have been blamed for making love a motive in determining Hildegard's conversion. But this objection is unjust; for, in most cases, our love for relations and parents, and our

affection for old religious associations, may and ought to restrain us from leaving our religious connections when we have altered our convictions; and we should take this outward step only when our motives are of a kind similar to those of Hildegard. (Respecting this question, see my work upon Christian morals.) I do not know whether I have expressed with sufficient force and clearness the precise point to which I have conducted Theodore; but the idea in itself is a true one. There is, as I believe, much that is important in the ecclesiastico-practical course of life upon which he enters, in the improvements which he undertakes, and in the sacrifices which he makes for the sake of these objects.

Since the publication of Theodore in 1822, many changes have occurred in the condition of the theological world. The old-fashioned Supernaturalism has disappeared, Rationalism has gone backward; for RÖHR, with his *Prediger Litteratur*, (a critical journal of the most commonplace character,) has very little influence. In place of these has arisen the orthodoxy of the *Evangelische Kirchenzeitung*, (HENGSTENBURG,) which plants itself rigidly on the symbolical books, and which, though opposing Ra-

tionalism, makes use of modern science, and does not continue to maintain all the points of the ancient belief. To this school, the old Lutherans SCHEIBEL GUERICKE, and others, attach themselves, although differing in many particulars. These parties have a very decided principle which characterizes them—that of tradition. Other theologians, of the class of THOLUCK, the departed OLSHAUSEN, and all those who assist Tholuck in his *Theolog. Anzeiger*, form a kind of transition from these to the medium party, the organ of which is the *Theolog. Studien und Kritiken*, the principle of which is history, and the fault of which is the want of philosophy. To this party belong NITZSCH, LÜCKE, ULLMANN, and others, among them my colleague HAGENBACH. The dialectic school of SCHLEIERMACHER has not been continued; only one of his scholars, though a very worthy one, SCHWEIZER, in Zurich, still keeps his ground. And finally, I remain by myself, without any companions, in my *critical-æsthetic* system, which the present age has either not sufficient courage, or not enough of insight, to receive. Nevertheless, it is acted upon in practice by many who are free and clear in the department of science, while in practical life, and as preachers, they are warm-hearted and full of faith. I

had almost forgotten the school of *Hegelian theology*, at the head of which stand MARHEINECKE and ROSENKRANZ. I hope that it will not long continue; for the clear and logical STRAUSS has shown that the Hegelian philosophy is inconsistent with Christian faith, as it does not recognize the religious department of life, and knows nothing of faith.

With much regard, and hoping that these hints may be of service,

I remain

Your obedient servant,

W. M. L. DE WETTE.



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DE WETTE.



THEODORE.

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# DE WETTE.

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## THEODORE.

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THEODORE'S HOME. FAMILY DEVOTIONS. MATERNAL PLANS.  
SCHOOL DAYS. THE UNIVERSITY. THEOLOGICAL INSTRUCTION.  
PROGRESS OF DOUBT. JOHN. LANDECK. CITY LIFE  
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THE horn of the mail-coach sounded under the linden trees. "There comes brother Theodore!" cried Frederica. The carriage soon drove into the court-yard, and the sister, impatient to receive her long-expected brother, hastened down the steps. She was surprised to find with him a companion, whom he introduced to her as his friend Landeck, whom he had accompanied home to ———, as he had written, and who came in turn with him to the house of his mother. The mother tenderly embraced her son, whom she had not seen for two years, and who now came home on a visit from a distant university; and bade his companion welcome. Both mother and sister found their favorite but little altered, and that little to his advantage: his form was more powerful,

his appearance more manly, and his eyes had become darker and more full of fire. On the other hand, Frederica must hear, with blushes, that her brother could hardly have recognized his sister in the blooming maiden; and a side glance at the stranger showed her that his eye, also, followed her with delight.

It was now evening; and soon arrived the old minister of the village, who usually passed the hours of evening in the house of his friends—friends of many years. Theodore greeted him, the instructor of his youth, with heartiness and warmth, and introduced him to his friend as that worthy man of whom he had so often spoken with thankfulness. After a conversation on indifferent matters, the mother said, “Our guest will readily join in the usage of our family; and you, Theodore, I trust, have not become uninterested in it. Let us begin our usual evening exercise.”

There existed in this family the ancient and laudable custom of regular devotional exercises every evening. Theodore’s mother was of the opinion that a family was the earliest and fittest place for planting, not only order, morality, and virtue, but also devotion and piety; and that domestic religion was the foundation of a truly Christian life. She was owner of the manorial estate, and judged that she should set an example to the community in all good things; and, since her household was numerous, she thought it her duty to cherish among them not only industry and order, but also piety. Therefore she was regular in maintaining family devotion. The village pastor used commonly to lead these exercises; and

only when sickness or absence detained him, did the lady herself undertake this duty, which, however, she could perform to the profit of all, by means of her mental and religious culture.

The house bell was rung, and the whole family came together. The pastor read a passage of Scripture, and explained it; after which, he closed with a fervent prayer. It was one of those passages which treat of justification by faith, and not by the works of the law. The interpreter spoke, with emphasis, of the insufficiency of all human works, and how no true peace could be attained by them; that man must, humbly recognizing his unworthiness, lay hold of God's grace in Christ, by whose blood we are washed pure from all sins. All the household appeared to be deeply moved by the force of this harangue, and Theodore could not wholly ward off the impression from himself. His friend alone felt himself ill at ease, and unfamiliar in this circle; he was absent and inattentive, and only attracted by the gaze, full of soul and of devotion, which Frederica fastened on the pastor.

When he found himself, at night, alone with Theodore, in his bed-chamber, he could not conceal from him his dissatisfaction with this, to him wholly unusual, practice of family worship, and scarcely refrained from laughing at it. "To me even," said Theodore, "though from youth up accustomed to it, the matter now appears strange and unpleasant. I doubt whether any real good can be done by it, especially when such antiquated and irrational notions

are brought forward, which are unintelligible and distasteful to the common sense of the people, and produce no fruits in life and action. No theme could be chosen, for devotional exercises, more inappropriate than this one of justification by faith." He wished to explain this more fully to his friend; but the latter broke off the conversation, by remarking, "You know I have no taste for theological conversation." But, in return, he confessed, with animation, what a deep impression the beauty of Frederica had made on him.

Theodore answered, with a smile, "Now the sympathy of our feelings is wholly complete. A certain reluctance, which I am unable to explain, has hitherto prevented me from making a similar confession to you. Your sister Theresa has wholly captivated me." And now he expatiated in praise of her beauty and grace, her spirit and her wit.

"I am glad to hear it," said Landeck; "and I can also give you the satisfaction of knowing that you have not displeased my sister. But, at the same time, I cannot conceal from you that no connection with her is possible, except you give up the whim of your mother, of your becoming a country curate. 'It is a great pity,' said my sister, 'that the interesting and gifted young man should bury himself in a village; he deserves to shine in the highest circles.' And so say I, too, and have often said it before. A man of your fortune, talents, and attainments, is too good for a village parson, and ought to look higher. And what good can you do in a village? I prefer a higher

scene of action, from which one may exercise influence far and wide, and labor for the perfection of a whole nation."

He did not observe that the mind of his friend was deeply moved by these words. Theodore bade him good night, without saying any thing more, and went into his room. He passed a sleepless night in controversy with himself; in doubt about the choice of a profession; in uncertainty between the obedience due his mother and a personal disinclination, now first clear to his own mind, for the spiritual office; together with a love for the beautiful Theresa, whom, as had been told him, and as he had himself dimly perceived before, he must renounce, if he should select this profession.

His pious mother had destined him to the office of a preacher, in consequence of a vow which she had made, while praying for the recovery of a beloved husband. Her prayer was heard, and Heaven granted her the life of her dear spouse for many years longer. Her husband, whose sentiments were like her own, assented to what she had vowed, and the pastor of the village helped them more completely to fill out the plan.

He called their attention to the fact, that the usefulness of the clergy is often much impaired by their limited means, and that their agricultural labors interfere with their studies. Beside this, they are frequently involved in disagreeable connections, and undignified disputes with their parishioners, especially in respect to tithes and church dues. On that account, he had previously induced his generous and wealthy friend



to free the parsonage of her village from all such embarrassing relations, by uniting its lands with her own estate, abolishing the tithes and taxes, and substituting instead a considerable salary in ready money. He showed her that her son, being heir of so large a property, although the living might not be very valuable, would thus be able to enjoy a more real spiritual leisure, and, besides this, become the benefactor of his church.<sup>1</sup>

“What hinders,” said he, “your son from being my successor in this very place? Should he become the owner of this estate, he can unite the office of spiritual shepherd to the position of lord of the manor. You have long since released the parsonage from its obligations to your estate; you have relinquished to the state, which, in your opinion, should alone possess it, your judicial powers; and, renouncing your privileges as patroness, you have conferred on the parish the right of choosing its own pastors and teachers. You are contented to retain only the influence which the owner of the largest landed property in the place naturally exercises, especially when joining to the possession of wealth, education and piety. The possession of your property need not, therefore, bring your son into any disagreeable connection with his people; but, on the contrary, he will be thereby enabled to increase his spiritual influence by a beneficent operation on the temporal interests of his flock. He will be the patriarch of his church. He may farm out his estate, or have an overseer to superintend it for him. Or perhaps your daughter will marry

<sup>1</sup> See Note A.



some one who will like to take charge of the property; and what a happy and useful connection would then unite the head of the estate and of the parish, bound by ties both of relationship and like sentiments, and working together for the temporal and spiritual good of the community!"

The mother preferred this last view, but was glad, at all events, to look on her son as future pastor of the church for which she had done so much.

The old pastor undertook the education of the growing boy. He strenuously advised, and the mother willingly consented, that he should attend the village school, where the pastor himself instructed; remarking, that nothing operated so favorably upon the mind of youth as intercourse with those of their own age. Pride and selfishness, to which children of high standing are especially liable, cannot be better kept down, than by making them share instruction and sport with children of a lower condition. The danger of rudeness of manner, which they thus incur, is far outweighed by the excellent influence exercised upon their sentiments and feelings.

Whilst Theodore, being a boy of capacity, far surpassed the other children in their studies, the pastor took care that he should feel their superiority in other respects. He introduced weekly sports, and trials of strength and activity, for the youth of the village, over which a young countryman, experienced in such matters, presided. Theodore took part in them, and often was surpassed by the villagers, who were mostly stronger or more active than himself. Thus was formed a very pleasant connection between himself

and them. The difference of rank was not wholly obliterated; yet they behaved toward each other with openness and confidence, without too much either of assumption or of bashfulness.

Theodore often let the other boys take the lead, in order not to assume too much prominence, and they again treated him with attachment and kindness. When grown to be a large boy, he was considered as the leader and champion of all the boys in the village. All of them loved and respected him, and would gladly have given their lives for him. On one occasion, by being the best swimmer in the place, he had been able to save the life of one of his play fellows, who had been swept away by the current, not without some personal danger. Every one treasured this in his heart, and vowed to do the like for him.

He remained in the village till his sixteenth year. Beside the public school, he took private instruction from the pastor, during the last years of his residence there; but, that he should not be without companions, a capable boy shared with him his instruction, with whom he soon formed a closer friendship. At last they were left to the instruction of the pastor solely. But now he declared that he could carry his pupils no further with advantage, and advised that they should be sent to one of the cloister schools, in which the youth, apart from distracting influences, are able, in leisure and social intercourse, to devote themselves to study. It was hard for the mother to part with her favorite, whom she loved with double tenderness since her husband's death; and she asked whether she might not send for tutors to finish their education,

who could, at the same time, attend to the instruction of the young Frederica. But the pastor showed her the necessity of her boy's leaving home, not merely on account of greater progress in his studies, but also on account of the better growth of his character in a large community, and under a regular discipline and fixed mode of life. And so the mother consented.

When Theodore, with his friend, whom we shall call John, departed for the university, it was settled that they should devote themselves to the study of theology. Both had received a religious education, and, in the cloister school, where the pious rector took care of them, and in whose family devotions they joined, they preserved the sentiments and convictions brought from their home. In knowledge, they were nearly equal; but their dispositions and characters were very different. John was of a still and quiet turn of mind; and his intellect was less adapted to self-dependence and freedom of thought, than to receive, appropriate and retain, the knowledge imparted to him. On this account, he was more inclined to the study of language and history. But, on the other hand, Theodore had, even as a child, manifested an earnestly-inquiring and active intellect, and not unfrequently embarrassed his teacher by shrewd questions. He had distinguished himself, at school, more in the mathematical and logical departments than in philology; and he impatiently longed for the lectures upon philosophy, which he expected to have opportunities of hearing at the university.

In the first year, the two friends attended nearly

the same courses of lectures on the original languages of scripture, biblical criticism, and church history. But Theodore attended more to philosophy, and John to grammar and history, as additional studies. Thus, in these extra studies, their course appeared already to separate. This became yet more apparent in the way in which they respectively followed out and speculated upon the theological knowledge and views imparted to them.

Their instructor in biblical interpretation — an old, very learned, and also clear-thinking man — was accustomed, on all disputed passages, to lay before his hearers a multitude of opinions and views, and to give the reasons for and against, without positively deciding either one way or the other. He was just on the gospel history, and failed not to adduce the different opinions of recent interpreters upon the miracles, whilst he pointed out their objectionable side, but yet did not wholly reject them.

The impression made by these lectures on the two friends was very different. Whilst John very laboriously treasured up in his note-books the doubts of these later critics, he nevertheless regarded them as examples of a useless and self-conceited ingenuity, to which he ascribed little value, and with which he could hardly take the trouble to be offended. But Theodore earnestly received them, busied himself therewith exceedingly, carried them out further, and defined them more exactly, and, in the mean time, employed his lately-acquired philosophy in opposing, from reason and principles, what he had been before taught to doubt on grounds of history and grammar.

The two friends frequently disputed about these things, without coming to any mutual understanding. John always relied on the plain meaning of the words, and often pointed out with acuteness the arbitrary character of modern interpretations, and their opposition to the usual application of language; and kept himself fast to the old views.

Theodore tried to show, on philosophical grounds, that a miracle was an impossibility; and, when he could find nothing to reply to the meaning of the language, he threw doubts over the authenticity of the whole passage, and pointed out the contradictions and variations which were to be found in the different Gospels.

But John could find an answer to this, by showing that such differences were partly only apparent, partly unessential, partly the natural consequence of the difference of authors; and kept himself always confined to particulars. Theodore paid little attention to all his laborious examinations, and kept his eye more on the whole, and ventured general and sweeping judgments.

The result of the theological studies of the first year was, in Theodore's case, that all his former opinions respecting the origin of Christianity were shaken. The holy atmosphere of glory, which had hitherto surrounded the life of Jesus and the whole evangelical history, had now disappeared; but, instead of satisfactory historical insight, he had gained only doubt, uncertainty, incoherence of opinion. On the other hand, John had gained nothing new of any consequence, except a better and more exact view



of the meaning of Scripture language, and correcting many opinions which did not regard essentials. He had given up nothing of importance which he had learned under the instruction of the pastor; and, though not in a condition to overcome the doubts of Theodore, yet these made no impression on him, and did not disturb his convictions.

During the second year, the two friends went yet wider apart.

John kept with his old instructor in biblical interpretation; but Theodore, who found with him only doubts, not decision and certainty, betook himself to another more youthful interpreter, who had the reputation of being a heretic, and against whom the aged pastor had warned him. John reminded him of this; but Theodore replied, that, in the pursuit of truth, he need fear nothing but uncertainty and restraint; and invited his friend to accompany him, that they might try his opinions together. John agreed to go with him to a few lectures, to see whether this man would suit him. But he felt himself immediately repelled by the shallowness of his grammatical explanations, and declared that he could find nothing here to satisfy him; while Theodore was strongly attracted by the freedom of mind and splendid intellectual acuteness of the man, and determined to remain with him. He followed with pleasure the ingenious and bold combinations, by which, out of the customs and notions of the age, — out of historical circumstances, — out of concealed, unconscious hints, which the story itself gave, — the wonderful and incomprehensible parts of the gospel story were changed into a natural



and comprehensible narrative. But yet more was he attracted and satisfied by the unforced and clear development of the meaning of the sayings of Jesus, and their explanation into the general truths of human reason.

At the same time with these biblical studies, Theodore attended lectures on the doctrine of morals, by a Kantian philosopher, whereby a whole new world was opened to him. The thought of the self-dependence of the reason in its utterance of laws; of the freedom of the will, by which it is lifted above nature and fate; of the disinterestedness of virtue, sufficient for itself, and needing no reward; of pure respect for a self-imposed moral law; — these new ideas seized his mind with a mighty power, and filled him with lofty consciousness of personal dignity. Those dim notions of the love of God and of Christ, of the new birth, of putting on the new man, of the power of God's grace in the human mind, which he retained from the instructions of the teacher of his youth, he now translated into this language, and they seemed to him more intelligible and certain. When his Bible interpreter showed him in Christ only the Kantian wise man, who taught, in figurative language, and emblems suited to his age, what our time can express in pure and abstract thoughts, — he felt himself, by this view, uncommonly elevated and satisfied. It seemed to him as if the lofty form of Christ, surrounded by glories, had come down to meet him like a friend, and, standing in clear daylight, came up to him to answer his questions. His awe for him diminished, but his respect and confidence in him increased.

Yet he was not wholly free from doubt, by which this respect and trust were somewhat shaken. Many of the sayings of Jesus cost Theodore's teacher a good deal of trouble to explain into common truths of the reason; and the suspicion crept in that Christ had either adapted himself to the superstition of his times, or had not been wholly free from enthusiasm. With some other of his teachings, after the given explanation, there only remained a wholly empty, commonplace thought, which stood in no just connection with the envelope which contained it. And Christ was frequently changed from the highly-revered Teacher, of whom Theodore earnestly sought answers and information, into a friend, with whom he disputed, and with whose ideas he was often dissatisfied.

He confided many such doubts to his friend John, whose friendship and attachment toward him were unchangeable, though not unfrequently he met him with decided opposition, and in secret shook his head at his friend's errors. When Theodore pointed out to him how this or that saying of Christ did not wholly coincide with the truths of reason, he used commonly to answer, "I certainly do not yet wholly understand much which Christ has said; but I believe that he, who was without sin or error, has said nothing but the truth, and hope that I, depending on him, shall always increase somewhat in insight. Much which I could not at first understand, but received in faith, I have now learned to comprehend. We are children in understanding: how can we attain at once to the manly growth of him in whom dwelt the fulness of the Godhead?"

Theodore called this humility weakness and cowardice. "Why," said he, "has God given us our reason, except that we should use it? And has not the apostle himself invited us to do so, when he says, 'Prove all things, hold fast that which is good'?"

"You forget," objected John, "the connection in which this was said. We must prove human spirits, human doctrines and opinions, but not the Spirit of God, which dwelt in Christ in infinite fulness, and which we ought humbly to obey."

"But," replied Theodore, "if the Divine Spirit speaks to us in human language, and by human notions, then we ought to understand what is said, seek to distinguish the true meaning from the false, especially since we do not receive it immediately, but it is transmitted to us at second and third hand."

John had nothing of consequence to reply to this; for he could not bring up the doctrine of the inspiration of Scripture, which he believed, but was unable to defend against the doubts of Theodore.

Thus went our friend, with hasty step, forward upon the path of doubt. He often felt dizzy, when he looked down, from the steep summit which he had reached, into the narrow, quiet valley of his childhood's faith, in which he had lived so peacefully and calmly. But a secret power drew him irresistibly forward, and a bold spirit kept up his heart. He hoped to be near the goal where, as he fancied, clearness, peace, and rest, awaited him.

Only too soon was he at the goal of doubt, without finding what he hoped. The Kantian doctrine of the Deity whom reason demands, in order to restore

the dominion of virtue in the world, and reward it with happiness, — fell like a thunderbolt upon his soul, and extinguished the flame of its devotion, and left behind a sad and melancholy darkness. Virtue in herself has no need of God, — she has her law and her power in the reason; but, that she may more easily conquer in the battle with sense, an Almighty God must be near, as judge and rewarder. A proud, but a sad thought, empty of consolation! We cannot say then that God *is*, and we in him, through him, and by him; but Reason *is*, and he on her account, and through her. Is *that* the true and living God, and not much rather a shadow of our own thought? Is that the God who has spoken to the fathers and the prophets, and revealed himself by mighty signs and wonders? Is that the Father of Jesus Christ, of whom he declares, that *he* says and does nothing which he has not seen and heard from him?

Such questions, and others of a similar kind, did Theodore put to himself, without being able to answer them in any other way than with a terrible No! He felt himself lonely and deserted with his independent, self-sufficing reason, like a child who has lost its father. His heavenly Father, to whom before he had looked up with childlike trust, was taken from him; and also his friend and guide, Jesus Christ, the only-begotten Son of the Father, had vanished away from him. He soon made the discovery, with terror, that he was no longer in a condition to pray. What could prayer be to him now but a soliloquy — but the collecting together and exciting his own thoughts? He could no longer ask for strength and succor from

above: to ask any thing from such a God as he believed in, was only asking of himself. A God who is only the eternal order of the world, the support of the moral law, can only do what is in itself necessary, and has been ordained from eternity. How, then, can prayer bend his will, and produce an effect which would not have also come of itself, without that prayer?

With tears, Theodore fell on the neck of his friend John, and disclosed to him his pain. He knew not what to reply, but could only say, with great emotion, "If you can no longer pray for yourself, then I will pray for you;" and the feeling with which he pressed him to his heart showed that he would do it in earnest, and with fervor. This discovery made the good John very thoughtful; and he was for a long time still, and turned wholly inward.

But one day he came to Theodore, with a cheerful face, and said, "I am no longer anxious about you; and be you also of good courage. The Lord leads you by another path than mine,—the path of hard trial; and it will have a good outlet. The apostle says that faith, hope, and love, are enduring,—these three; but love is the greatest of the three. Now, keep to love, and so will you also find, once more, faith and hope." "I will love till I die," said Theodore, pressing his hand; "I vow it to you, and to the whole world. So long as our hearts beat, we are united by an inspiration for truth and virtue,—for all that is good, great, and lovely."

It will easily be understood, that our friend did not go back on the path he had entered; and it is not



necessary circumstantially to recount the further steps by which he was brought to relinquish the whole of his old belief. The more frequently the feeling of sadness and inward emptiness came over him, so much the less did he permit it to shake his purpose. The joy of his soul was not wholly gone, and what he wanted in blissful rest, and deep inward satisfaction, was, in some measure, replaced by an enthusiasm for a moral ideal, for which he constantly found fresh nourishment in pursuing the study of philosophy. Especially was he filled full with a glowing love for freedom, and with a hope of its introduction into the life of nations. He seized with animation the political ideas set in circulation by the French revolution, and joined to the philosophical study of morals and of religion, that of politics and national law.

This also gave rise to his acquaintance with Landeck, the son of a man holding a high station in the government, who devoted himself chiefly to the study of politics, and whose aim and hope it was to enter on a political career. He was a youth of various accomplishments, who joined to clearness of understanding a lofty spirit of patriotism, and thereby very much interested our friend Theodore. But he was very deficient in depth and truth of feeling, and in firmness of character, arising from his education in the dissipated, exciting life of the metropolis, and the absence of all genuine religious culture. Even in his studies, he was quick and versatile, rather than thorough and profound. And he was wholly deficient in the sentiment of religion, and its various manifestations.



Theodore, to whom religion was always a matter of heartfelt interest, would have been repelled from him by this, had he not been drawn back and retained anew by his zeal for practical philosophy, which he shared with Landeck, and a certain other interest, the reason of which was not wholly clear to himself. Was it the variety of information he possessed, the judgment of his highly-polished taste, by means of which Landeck's conversation became so entertaining, and even instructive? was it this which fastened him so closely to his society? Or was it the fine tone of his manners, his acquaintance with the great world, in which he already seemed to be able to move with grace and elegance, or the joy with which he pursued a great course, and entered on a wide sphere of action, where he hoped for power, and opportunity of executing his dearest ideal? So much is certain, that Theodore's imagination entered readily into the views which opened before his friend, and listened willingly to Landeck when he said that *he*, too, ought to enter the same course, for which he possessed all necessary capacity and knowledge, and where his expansive mind would find its only suitable sphere.

Theodore listened to such remarks, without indulging the thought of choosing another profession, in opposition to the wish and vow of his mother. But he could not ward off a sinking of spirit, when he compared his present convictions with his earlier ones, and those of his mother and the old pastor, and thought, too, that he must soon preach in his native town, from the same spot where the old servant

of Christ was used to teach a doctrine to him, alas! grown too unfamiliar.

The time drew near for him to make a visit to his home during the holidays. It was the wish of his mother that he should then make his first attempt at preaching. She wished as soon as possible to see him in the holy place, and the pastor gave his consent, though with some reluctance. It appeared to him to be yet too early for the trial; notwithstanding, he thought no great harm could come of it, and it might serve to excite and encourage Theodore.

Our friend was resolved to remain true to his convictions in this discourse; and John, from whom he had been somewhat separated by his intercourse with Landeck, but who always preserved the same affection and truth for him, confirmed him in this purpose. "I love you," said he, "from old habit and inclination; but what makes you yet more dear to me now, is your unterrified, courageous zeal for truth, and the frankness with which you open every thing, veiling nothing, either from yourself or others. How could I advise you to relinquish this truthfulness when about to stand up before your mother, sister, teacher, and old friends, as herald of the truth! Let what you have to say be well considered, and properly weighed; but speak it out frankly, as it lies in your soul."

The first plan was, for the two friends to journey home together; but, when Landeck had persuaded Theodore to go with him to the metropolis, and there be made acquainted with his family before returning home, John made it an excuse to free himself from

the disagreeable society of Landeck, that he wished to travel by the Harz Mountains, to visit a relation who lived there. He also wished to escape the embarrassment which he should feel in staying in the capital. Without any rudeness of manner, he was too modest and simple not to feel out of place among fashionable people. Besides, he had a fixed dislike to the world of fashion, which appeared to him to be empty, vain, and godless. Theodore, on the contrary, felt a strong impulse to become acquainted with the great world; and, under the condition of following him soon, he let John take his own way, and betook himself, with Landeck, to the capital.

The days which he here spent in Landeck's family passed by like the wind. A new, rich, and glittering world was opened before him. It seemed to him as if the world of ideas, with which he had hitherto only had intercourse and contact in purely intellectual contemplation, now spread itself out before him in living manifestation. The fair buildings of the city, which stood clustered in calm majesty, so as to be seen exactly from his window to the greatest advantage; the collections of curiosities and works of art, which he visited in the company of his friend; the theatre, where the masterpieces of the German drama were performed with equal taste and splendor, and where he was surrounded by the hitherto little known magic of music; the refinement and talent of social intercourse in the house of Landeck, where the most distinguished men in the city were assembled, who displayed in their conversation a wealth of experience and of ideas which surprised Theodore, who now

heard again, from the lips of influential statesmen and men of high standing, what he had before only known through books and lectures, and heard it expressed with far more precision, animation, and certainty; in fine, the grace and amiability of the narrow household circle, in which the beautiful Theresa glittered, now reading or singing with taste and feeling, now arranging lively amusements, and always the soul of a gay and sprightly entertainment;—all this might well throw our friend into a kind of mental tumult, in which he was in great danger of forgetting and losing himself.

At last he was able to resolve on leaving this circle, and Landeck offered to accompany him home. The scenes which they had been passing through offered ample material for entertaining discourse on their journey; and Theodore was never tired of asking questions about this thing and that, but chiefly about the family connections of his friend Landeck.

## CHAPTER II.

THEODORE'S MOTHER. HER OPINION OF NEW THEOLOGY. THE VILLAGE CHURCHYARD. THE SCHOOL-HOUSE. READING THE BIBLE IN SCHOOLS. THEODORE CONVERSES WITH THE PASTOR ON THEOLOGY. THEODORE PREACHES TWICE, BUT WITHOUT GIVING MUCH SATISFACTION.

WE left our friend in a midnight conflict with himself concerning the choice of his future profession. His love for Theresa appeared at last to win the ascendancy, but without wholly conquering his purpose of remaining true to his mother's wishes. He could not sleep till toward morning, when a light slumber fell upon him. The sun was high when he left his bed and went to his window. The fair region, which, shut in by pleasant hills, stretched down toward the sea, lay spread before his eyes, warmly lighted with the rising sun. Like spring birds returning to their homes, all his youthful remembrances came crowding into his full heart.

"Here," said he, "have I enjoyed the fair dream of childhood; here I ought to live and labor as a man, and to execute faithfully what I then only dreamed. And, what! shall I forsake this circle, so secure and dear — shall I disturb the peace of a loved mother, and give myself up to the uncertain influences of the great world?"

He continued standing at his window, sunk in thought,



while his eyes wandered over the prospect which lay before him, seeking first for one and then for another of his favorite spots, and recalling the memory of what he had enjoyed in each. But soon his eye rested on the immeasurable surface of the sea, which melted away in the distant north into the blue of heaven: steeped, half unconsciously, in a reverie of hopes, he was first roused from the confused chaos of different images which floated before his soul, by the smiling countenance of Theresa, which seemed to beckon him forward. He passed his hand over his forehead to collect his thoughts, and at this moment he heard the cheerful Frederica coming through the passage to his door. She merrily bade him good morning, laughed at him for sleeping so long, and told him that his friend Landeck had already taken a walk with herself and her mother. She led him down into the garden, where they were to breakfast.

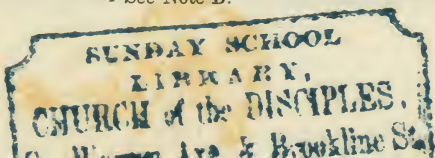
With some embarrassment, heightened by his tenderness, Theodore greeted his mother. He felt a slight inward compunction at having thought of being untrue to her. His unquiet and sleepless night had unmanned him; he could not look upon his mother without emotion, and she also was deeply affected at finding her loved son again beside her. While Frederica was showing Landeck her little menagerie, the mother led Theodore to the beds of auriculas, which were now in full bloom. These, his favorite flowers, which he had formerly tended with great care, now looked at him with their clear eyes, as if about to ask him whether he really meant to forsake them. A tear fell from his eye, and he turned away.

When his mother had asked him various questions with respect to his past pursuits, she at last said, "But you wrote me very little, dear Theodore, of your theological studies. You know that, though I cannot comprehend the learned part of the matter, I yet take great interest in every thing which is essential and really profitable; and you can tell me much that may also be of use to me."

Theodore collected himself, and replied, "I confess that I was purposely silent about these things, and have not, even for some time past, written about them to the good old pastor. Neither of you can understand the present state of the theological world, — what new discoveries have been made, what surprising views have been brought forward, into what a labyrinth of doubt we have been introduced. I have not hastily given into these ideas; I have honestly struggled and battled with them; but I cannot conceal from you that I have relinquished all my early convictions."

The mother looked at him for a moment; but her mild eye soon lighted up again, and she said, "It cannot be as bad as that! Theologians often contend about words and forms; and, when a new system is brought forward, the elders raise an alarm, as if the church of Christ was to be swept away; but, after a few years, it appears that all is as before — that only the form of language alters, or that a view which is true and necessary has been brought more prominently forward. I have read how the pious Spener<sup>1</sup> and his party were opposed by those most zealous for the ortho-

<sup>1</sup> See Note B.





dox faith; and yet, at last, it was seen that this school, though rather onesided, had exercised a beneficial influence on the interests of vital piety. I remember that your dear father frequently conversed with the pastor about these contentions, and that the end of them always seemed to be, that truth came victorious from the combat. You are now too young and too rash to find the right way immediately; but you will by and by discover it. Do not fancy that what, for fifteen hundred years and more, has been the foundation of salvation for men, can be changed or shaken by a new doctrine. Christ yesterday, to-day, and forever — that is my motto; and to that do you keep also."

"Ah! dear mother," replied Theodore, "that which now moves the theological world, is something quite different from any former strife of which you may have heard. The whole Christian faith, with its foundations and main pillars, is now in question. You will be shocked to hear that many of the later theologians doubt the divinity of Christ, and hold him to have been only the wisest of men."

"If I took this in earnest," replied the mother, "I should certainly think it a serious matter; but I cannot consider it to be any thing more than a dispute about words. Christ has himself said, that also others were called gods before himself, and that he whom the Father has sanctified and sent into the world, ought so much the more to be called the Son of God. If your new theologians only consider him to be the wisest of the children of men; if they only believe that he was the way and the life; then, to be sure, I cannot wholly pardon the self-will with which they deny his divinity;

but still I believe it to be nothing more than self-will. Can they deny that grace and truth have come to us through Jesus Christ, and that their own high-prized wisdom is only a result of the wisdom of Christ? Be undisturbed, my son," added she; "you will yet surmount these difficulties. But pray speak with our friend and teacher, the pastor, who will certainly be able to give you satisfaction."

Theodore was glad to break off the conversation, and soon set out to pay a visit to the pastor.

Landeck, meantime, had contrived to get acquainted with the steward of the estate, and had agreed to take a ride with him. Theodore was not sorry that his friend, who had so little taste for theology, had postponed his visit to the pastor, and allowed him to make his own first visit by himself, since he felt a necessity of speaking freely with his old teacher, and coming to an understanding with him.

The village of Schönbeck lay at the foot of two hills, which rose softly over it. Upon one stood the castle, as it was called, or the manorial residence, with its out-houses; on the other, the parsonage, the church, and school. The garden of the manor-house stretched down the valley to that of the parsonage, and the friendly neighbors could visit each other when they pleased, by a shorter path, through the gardens. At the present time, however, Theodore preferred the longer one through the village. He went down the lime-tree avenue which joined the castle to the village. It had been rumored there, on the previous evening, that Theodore had arrived; the stranger who had just ridden through the village with the steward had also excited

attention; and while Theodore slowly walked down the principal street, there was scarcely a house from which he was not kindly greeted; and many of his old school-fellows came out to shake hands with him. He went up the second lime-tree avenue, which connected the village with the church property, and was strongly reminded of his morning walks to school, and when he studied with the pastor. He took the circuitous path through the churchyard, which he had often visited, when a boy, in company with his mother.

Here lay the grave of his father, of whom he cherished a lively remembrance, as a man of a noble and friendly appearance; and near it that of an elder sister, whom he had scarcely known, but whose image, preserved by means of a portrait in the possession of the family, and the frequent descriptions of his mother, had often appeared in his childish dreams like a smiling angel. Theodore's father had formerly laid out the burial-ground on the plan of those which he had seen in Switzerland, and among the Herrnhuters, and which had left in his mind a very sweet image. The graves were placed in pleasing positions, like the beds of a flower-garden, and were themselves planted with flowers, which were carefully tended. He had also found so much significance and pathos in the Catholic custom of sprinkling the graves daily with holy water, that he attempted to introduce at least something of a similar kind. He laid out, at considerable expense, a brook, which, overhung with weeping willows, and adorned with suitable sculptures, poured its bubbling waters into an ornamented reservoir. He also accustomed the villagers to plant the graves of their dead with flowers,

and water them daily. Every grave was distinguished by a cross, on which was inscribed the name of the person sleeping below, with the dates of his birth and death; and even the grave of the manorial lord had no other monument.

Theodore went to the spring, took one of the vessels laid there, and watered the flowers which bloomed on the graves of his father and sister. He uttered involuntarily the short prayer which his mother had taught him, when she used to visit these graves with him, and which expressed the hope of a resurrection. He remembered that, by his new theology, this faith was also taken away, and in its place was substituted the idea of a merely spiritual immortality. At this moment, he strongly felt that this last belief was not as satisfactory as the other. He recalled the impression made on him by the festival of the resurrection, celebrated on Easter morning in the open air, in the churchyard, (a custom borrowed from the Moravians, and introduced by the pastor into his church,) and how his heart had been consoled, and his tears dried, by the address of the preacher, speaking in sure confidence of the resurrection. He could not conceal from himself, that, with his present convictions, he could not speak in the same way. Deeply moved, he felt himself unable as yet to converse with the pastor. He went through the circuit of graves, and read the inscriptions on some newly-erected crosses, which bore the names of his school-fellows. This made him still more sad and weak. Then he heard, on the play-ground near by, the cheerful sound of the village youth at their noisy sports, and went near to see them.

The schoolmaster, who was an old friend of Theodore, soon perceived him, and came out to greet him. Theodore inquired after the condition of the school, and a long conversation followed upon the education of the people. Theodore had also obtained many modern ideas on this topic, of which he gave the teacher the benefit.

The pastor, who had seen him from his garden, came up, and also took a part in the conversation.

When the bell had called the master away, and Theodore went with the pastor into his house, the latter observed, "I see you have become acquainted with the latest ideas upon popular education, and seem to place more stress upon the culture of the understanding, and upon enriching it with knowledge, than appears to me correct. Every citizen should be intelligent and skilful in his sphere, carry on his farming operations with understanding, and help to order the affairs of the community. But this can best be taught him by life and experience; and for this purpose he does not need any natural history or other sciences, of which he will only carry away disconnected fragments. The elements of the geography and the history of the country are all which I have added to the plan of the school; other things are taught while explaining the Bible; and after religious instruction, writing and accounts are the principal things. Arithmetic gives that exercise of the understanding, of which alone common people have need; after that, reading the Scriptures and religious instruction stimulate the mind sufficiently."

Theodore expressed his doubts concerning the suitability of much reading of the Bible for the young,



since the language of Scripture is often unintelligible; since strange Oriental notions and images are there frequently introduced; and, besides, many of the stories he thought objectionable;—so that he declared himself of opinion that it was necessary to put into the hands of the young only a selection from the Bible.

The pastor was very decidedly opposed to this idea, and maintained that the young should be always made acquainted with the whole Bible. But, since it was impossible to read the whole book through in the school, he had charged the teacher to select the most striking and instructive passages, and supply the chasms by a short narrative. But it generally appeared, he said, that the children read over at home the portions which had been omitted.

Theodore reminded him of the accounts of unchaste and wicked actions which are contained in the Bible story, and asked whether he did not think that they made an injurious impression upon the young. But the pastor positively denied it, and remarked that the simple, natural manner, in which the Scriptures spoke of these sexual relations, took from them all their hurtful influence, and did not kindle even an injurious curiosity among the youth; and, when he appealed to Theodore's own experience, he was compelled to admit it.

But Theodore went further, and objected, that the religious teachings of the Bible were often conveyed in notions peculiar to the times, and connected with circumstances which could only be cleared up by learned investigations. He particularly pointed out the place which the pastor had explained the evening before, and

sought to show him that the doctrine of no justification by the works of the law was only directed against the prejudices of the Jews of that time, and ought not to have been taken up into our confession of faith. "The law," said he, "is only the Mosaic law; and, since we have nothing to do with that, we have nothing to do with that doctrine."

"I see, by this," replied the pastor, "that you have been into the school of those innovating theologians of whom I before warned you."

And now arose between them a lively discussion concerning the doctrine of justification, which produced no mutual understanding, and could lead to no agreement, since the disputants started from wholly opposite principles. Theodore understood, by faith, nothing more than that moral truth of conviction, by which alone a man can obtain a satisfied conscience, or, in the language of Scripture, can please God. The pastor, on the other hand, understood, by faith, the believing reception of the grace of God in Christ, and further he could give no clear account of it. Theodore asserted that a man might be happy solely through virtue; that he, by means of the freedom of his will, was in a condition perfectly to fulfil the moral law; and that only by active improvement he could make good his past faults; and that in this alone consisted the forgiveness of sins. But the pastor denied that man could do any good by his own strength, and maintained that all virtue was sin, which did not come from faith. When Theodore opposed him with arguments derived from reason, his antagonist supported himself on the authority of divine revelation in Scripture; and



so they went continually further apart. "With such doctrine as this," at last exclaimed the pastor, "you will be able to produce no edification, but only introduce confusion."

Theodore was painfully conscious that he had offended his old fatherly friend. He begged pardon of him, and confessed to him, with deep emotion, that he had himself already felt that, with these convictions, he could not fill the profession of a preacher. "Alas!" added he, "much consolation is lost to me thereby; and yet I cannot go back from opinions to which I have been brought by a serious investigation;" and he then related the first conversation he had with his mother, and told him how lightly she regarded what had given him so much uneasiness.

"She was indeed wrong," replied the pastor, "in considering these false doctrines as nothing more than learned paradoxes. Yet I can by no means agree that you should give up the study of theology. With these opinions, you cannot become a good and happy man; and, for the sake of your own peace of mind, you must endeavor to regain your lost belief." He then advised him to attend the lectures on Christian doctrine of another older professor at the university, who had the reputation of orthodoxy, and to busy himself studiously with the writings of the earlier church fathers. "These," said he, "also made use of philosophy, but kept it subordinate to faith." Theodore promised to do so, and gave him his hand as a pledge.

The pastor then inquired whether he was not willing to preach in the village church. Theodore doubted whether he could do it without disturbing him and his

mother, whilst he yet could only say what he earnestly believed. But the pastor encouraged him to do so, saying, "You will, perhaps, by seeing how little such a doctrine is suitable for popular instruction, find your way back from your confused opinions." Theodore promised to prepare for this preaching, and the two friends parted with cordiality.

It was hard work for Theodore to prepare the sermon. He was doubtful what subject to choose; and, when he had determined on one, his style of treating it appeared too cold and dry, and he wrote it over twice. At last he had finished it, and the day arrived on which it was to be delivered. The whole village came together, the church was full, and none of Theodore's family staid away.

The discourse treated of prayer and its efficacy, and its principal topics were as follows:—We ought to pray only for spiritual blessings, as virtue and wisdom, and leave all that concerns our temporal well-being in God's hands. We should receive what he sends us, be it joy or sorrow, with submission and entire acquiescence. If we pray thus, and do it earnestly, we may be sure of an answer, since an earnest prayer carries with it the earnest wish to possess spiritual blessings, and thus makes the human will one with the divine. Theodore's manner was remarkably good for a beginner; the villagers praised his delivery, and his friends commended his appearance. But the impression of the sermon was, nevertheless, not of the most advantageous kind.

The pastor was the first who pronounced his judgment upon the discourse. He praised not only the

good delivery, but also the clear and simple arrangement of the sermon, and, for a first attempt, its extraordinary perspicuity; but he found the contents too refined and intellectual, and the view given of prayer not altogether just. "The Christian," said he, "may pray also for temporal blessings, if he, in imitation of Christ, adds, 'Not my will, but thine, be done.' And then you have forgotten that we should especially pray for power to do right, without which our best will is worth nothing."

Theodore had now no wish to dispute with him, for he was anxious to know what impression his discourse had made upon his mother, and he hastened home. He found her in great emotion. "This sermon," said she, "has strangely moved me; I know not whether to be pleased with it or not. I see that you can make a good preacher; but I also fear that you were right in thinking this doctrine very different from the old. I have not been taught to think of prayer as you do; I have never prayed in this manner, and do not now pray so. You know I believed my prayer the cause of your father's cure from his first illness, and, at present, I pray daily for yourself and Frederica. Shall I now leave it off?"

This made a deep and painful impression on Theodore. He cried, "No, dear mother, you must not leave it off!" and he fell, with tears, into her arms. His heart was conquered, but his head was not.

Frederica said that he preached almost exactly like the new-fashioned preacher in the neighboring city. Thus, without meaning it, she touched Theodore's feelings deeply; for he knew that this preacher had at

first attracted great numbers by the charm of novelty, but that now he had an empty church.

Theodore spoke, in the afternoon, with some sensible villagers, and they could not conceal from him that he had produced little edification by his preaching.

All these judgments were not a little mortifying; but yet he yielded to his mother's wishes, and made a second attempt. A relative had come to pay a visit, who wished much to hear Theodore preach. In order not again to come in contact with doctrinal notions, he chose a moral theme, and spoke of self-control, showing its importance, and the means of obtaining it.

With respect to this discourse, the old pastor afterward made to him the following remarks: — "I by no means object to moral preaching; I often choose similar subjects myself; there are also in the Bible many moral exhortations. But yet one should know how to excite a love and a zeal for morality, and to set forth in a living manner its inward, vital essence. You seem to me to have only considered the external works of virtue, and, as it were, its mechanism — not its inner life. Self-control has no value in itself, since a bad man can employ it; it is but the instrument and tool of virtue, which consists solely in a good state of the sentiments. It is, to be sure, hard to describe the essence of virtue; but Christ has been given us as an example and model of it, to which we can ever look. Whoever lives in communion with him needs no description. Love will lead him to the right aim. And, since you have made no use of this, you have not found the way to the heart."

His mother was not exactly displeased with his sec-

ond sermon, but neither was she particularly pleased; and Frederica said that this sermon made her very sad; that she could not go to work so seriously; she did what her heart prompted, and could not consider long about it;—and thus she expressed an opinion very like the pastor's, that, where there was an impulse of the heart, all moral preaching was unnecessary. But Theodore could not comprehend this; for, having studied morality as a science, he prized too highly its merely scientific exposition. Yet all this indisposed him still more to the profession of a clergyman, though he could not exactly explain why.

## CHAPTER III.

LANDECK'S CHARACTER. HIS ATTACHMENT FOR FREDERICA.  
THEODORE AND JOHN RETURN TO THE UNIVERSITY. THEY  
VISIT THE HERRNHUTERS.

IN the mean time, Landeck contrived to entertain himself very pleasantly. He highly enjoyed all the amusements which a country life so richly offers. He rode, drove, hunted, rambled over the region, sketched its prettiest views, and was always exciting Theodore, or his sister, or mother, to some new expedition or party of pleasure. The gymnastic games of the village youth attracted his attention. He took a great interest in them. He altered this, and improved that, and got up at last an exhibition of many games and sports, which he made a kind of public festival. All the village, and Theodore's family with the rest, were present as spectators; and Landeck won all hearts by the gayety and good humor with which he presided as master of ceremonies, together with the skill and grace which he displayed in the course of the exercises.

Frederica had never seen a young man so attractive and interesting as Landeck appeared to her. He studied to please her by delicate, almost imperceptible attentions; by sharing her half-childish amusements, which he contrived to make more important and respectable



in her own eyes; by his quick perception of all the beauties of nature; and by his always light-hearted and spirited conversation. The son of a gentleman who lived on a neighboring estate, who had for a long time shown an inclination for Frederica, and who had not been disagreeable to her, now seemed very commonplace and flat, when he made them a visit one morning, and, by the side of Landeck, appeared in no favorable light.

Landeck also grew upon the affections of Theodore's mother, though she soon remarked in him a sad deficiency in the matter of piety. He kept away, whenever he could, from the family devotions; he seldom conversed with the pastor, and when he did, always about scientific topics, and subjects which had no connection with religion; and with the mother, also, he avoided touching this theme. These observations disquieted her, and she expressed to Theodore her dissatisfaction about it. He did not deny that she had seen correctly, and that this was the side of his friend's character where there was no point of contact with his own; but then he praised the goodness of his heart, his enthusiasm for every thing good and beautiful, and his true zeal in study and science. When his mother intimated her anxiety lest this intimacy might have contributed to shake his religious convictions, he assured her, on the contrary, that this change had been going on even before he knew Landeck, and that he considered his acquaintance very valuable, and contributing to his general culture. He remarked, besides, that the majority, and those the most intelligent, of the young men, were of precisely the same sentiments and views with Landeck, and that he must give up all society, except

that of John, if he had to avoid such persons. His mother could not deny the various excellence and amiability of Landeck, nor insist on Theodore's giving up his friendship; yet she did not conceal that in his presence she always had an uneasy feeling.

The time had arrived for Landeck to leave the village, and return to his own city. Theodore could hardly resist the desire of going with him; but he feared to offend his friend John, who had arrived in the interim, if he should disappoint him of his society in returning to the university. His respect for his mother's admonitions also restrained him. At Landeck's departure, Frederica could scarcely preserve her usual cheerfulness, and with difficulty suppressed her emotion. Landeck had at last found an opportunity of being alone with her a few moments; and, though his tact and delicate sense of propriety restrained him from plainly avowing his love, while he was uncertain whether his father would consent to the connection, he was yet able to make his feelings sufficiently apparent; and Frederica, on her part, did not show any insensibility.

By Landeck's departure, a chasm seemed to be made in the family; and it was yet more sad and dull, as Theodore's departure lay close at hand. His mother had a private conversation with John respecting Theodore, and the direction which he had taken in theology. She was very much quieted by what John told her. His comforting view of the matter he also communicated to the pastor; and the latter was more ready to admit it, since he had remarked with pleasure, that, however far Theodore might have gone into the new theories, he was far from being in harmony with him-

self, but was yet in an unsatisfied struggle. He again made him promise to attend the lectures of the old orthodox teacher upon religious doctrines, and to read the old church fathers. He then dismissed him with his blessing.

The mother took leave of her loved son with deep emotion, saying to him, "I have found in you, again, the same true, pious son : what concerns other matters, I must leave to God and to yourself. I cannot fear that what I vowed concerning you when you were an infant at my bosom, and what I often repeated in my prayers to God respecting you, will not be at last fulfilled." Theodore assured her that it was his honest wish to gratify her desires, and begged her to pardon him the anxiety he had caused her. Frederica said, with a degree of sadness which he had never before perceived in her, that if he were not to return again to the village, neither did she wish to live there any more. Theodore was very much moved by this leave-taking. The thought of relinquishing his plan of life had now retreated into the background, and the attracting form of Theresa gave way before the touching image of his mother.

John proposed that they should take in their way, while journeying, a place where there were villages of the Herrnhuters.<sup>1</sup> He said he had heard a great deal of the solemnity, impressiveness, and touching character of the services of the Herrnhuters, and that even those who had given up the rigor of the old faith, and were inclining to infidelity, had not been insensible to

<sup>1</sup> See Note C.

this service. He inspired Theodore with the hope of regaining his confidence and love for his chosen profession by what he might there experience. The Moravian brethren were by no means so rigorous and onesided in their doctrine as had been thought; which was evident from the fact of different confessions being allowed in their brotherhood. The chief aim of their preaching and prayers was to excite pious feeling; and Theodore would perhaps learn by their example how one might escape the doctrinal part of religious instruction, or at least avoid the stiff dogmatism of the church.

Theodore agreed to the proposal, and John rejoiced when he saw that the Moravian ceremonies and mode of worship not only fixed the whole attention and interest of his friend, but also evidently made quite a favorable impression upon him. The liturgy received his entire approbation, and the preaching did not wholly displease him: he would, indeed, have been much engaged by it, had not the copious allusions to the blood and wounds of Christ, and like figures, disturbed the effect. He attended a love-feast with a truly devout feeling, and confessed that now he had, for the first time, gained an idea of the assemblies of the early Christians. But some conversation with an elder and preacher of the church, betrayed to him a mental frame and view which displeased him much by its sickliness and contraction. Then he read some of the doctrinal and devotional books of the brotherhood, and found that too much stress was laid on certain doctrines offensive to him; that with the feeling of friendship and longing toward the Redeemer, was joined an idolizing jugglery; and that their self-study, and their, so called,

walk with Christ, was too much controlled by the imagination, and was not free from vanity and presumption. That humility which makes the soul of the whole Moravian way of thought and feeling, seemed to him, the scholar of Kant, excessive, and, when displayed in the outward manners of the brotherhood, hypocritical. The severe customs of the community, the cloister-like separation of the sexes, the casting of lots, and other like usages, seemed to him even blamable. Especially repugnant to his soul was their indifference to civil and national interests, and the coldness with which they allowed themselves to be transplanted from one home to another. We know how highly our friend prized the freedom and independence of nations, and can find in this a sufficient explanation of his dissatisfaction with the brotherhood.

John wished to defend them against the last charge, and referred to the customs of the first Christian churches, which were equally set apart from the love of country and all concern with civil affairs. But Theodore replied that the condition of the early Christians was wholly different from that of the Moravians; that their refusal to take part in the events of the world was rendered necessary by the fact, that the governments were unchristian, and even directly hostile to Christianity. But, in the other case, the refusal was an affectation, growing out of laziness and a want of generous sympathy. John thought this judgment too hard, and remarked that, even in our time, it was beneficial to have an example and a living proof of a condition of things raised above all temporal distinctions, purely Christian and human; that thus we should be

reminded that we were Christians and men before we were Germans or French. But Theodore considered this also a mistake, and a morbid view, and asserted that our general relationships were based on our particular connections, and not the reverse.

Notwithstanding, both agreed that the intimate, steady union of the Moravians was worthy of all praise, as well as their spirit of order and harmony. It is certain that Theodore carried away a much more favorable impression of the whole community than he would confess even to himself, in his zeal against the faults he had detected.

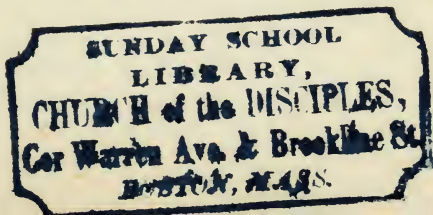


## CHAPTER IV.

LECTURES OF THE ORTHODOX PROFESSOR. HIS VIEW OF RATIONALISM AND SUPERNATURALISM. SEBALD, THE SCHELLINGITE. HIS CONTEMPT FOR THE KANTIAN PHILOSOPHY. THEODORE READS SCHELLING. PRACTICAL PROOF OF THE INSUFFICIENCY OF THE KANTIAN MORALITY. THEODORE'S DISSATISFACTION WITH SCHELLING. HE BEGINS TO READ POETRY STUDIES THE CHURCH FATHERS.

AFTER their return to the university, the two friends pursued with ardor their theological studies, and Theodore followed the counsel of the pastor, and attended the doctrinal lectures of the old professor. He had resolved to hear them through, cost him what it would, in order that he might be free from self-reproach; but he almost broke this resolution, so great was the dissatisfaction these lectures excited in his mind. This professor was a great controversialist and heresy-hunter, and did not even abstain from harsh allusions to his fellow-lecturers. This displeased Theodore so much the more, as he saw his zeal was not wholly disinterested. His lectures were more thinly attended than those of his younger associates, and he was unable to conceal his vexation on that account.

In the introduction to his course, he exhibited a detailed and very clear view of the different theological systems, with respect to the sources of religious knowl-



edge which each assumed. One system, (which Theodore recognized as his own,) in which the reason was recognized as the fountain of religious truth, and the contents of the Bible subjected to its test, he called **RATIONALISM**, and attacked it very zealously. "It is," said he, "the doctrine of unbelief and self-conceit; for the human reason is dark, and can know nothing of God, or of heavenly things, by its own power. Under its guidance one will surely go astray, fall into error and sin, and run into the hands of the devil." He not only asserted that the Rationalist despised and rejected Christ and his redemption, but also that he could not believe in God, and that, if he was consistent, he must go straight forward into atheism.

Theodore felt himself somewhat impressed, for he traced in himself the empty coldness which accompanied the conviction of God's existence obtained by a merely intellectual process. But the harshness with which the zealot denounced all use of the reason, except the mere arranging power of the understanding, imbittered him; and the other system, which he declared the true orthodox one, seemed to him wholly irrational and untenable.

The professor called this second system **SUPERNATURALISM**; and to his mind it rested upon the reception of a supernatural revelation which is contained in the Scripture. This revelation he considered an arbitrary, extraordinary action of God on the human reason, and as communicating truth to which the unaided reason would never have come. Christ became the Mediator of this revelation, because in him God and man were united in an incomprehensible manner. The prophets

and apostles had received divine inspiration through the Holy Ghost poured down on them; and he compared this wonderful influence to the playing of a flute, which gives sounds by means of the breath blown into it, but not by its own motion. It is now our business to receive this divine revelation with obedient faith, not to doubt or to speculate concerning it, neither to add any thing to it, or take aught away from it.

Theodore could not but express to John his repugnance to these views. "No!" cried he; "this is too bad, thus to trample upon our reason, which is the creature of God. Revelation might as well be addressed to a stock or a stone, as to a man, if the reason is only the dead instrument with which God works."

John could not deny the extravagance of the professor; but he thought that he merely went too far. It could not be disputed that reason had a power of receiving revelation, which did not belong to a stock or a stone; but, notwithstanding, revelation must be for it the fountain of all higher knowledge.

Theodore did not seem to have gained much by these limitations and admissions. The demand was still made that the reason should be passive in its reception of revelation, and abstain from all judgment respecting it. This seemed to be demanding of the reason something opposed to its nature.

John was forced to grant this, since, as a good interpreter, he was well aware that, in interpreting Scripture, it was not sufficient passively to receive the meaning; it was also necessary to exercise actively the judgment in comparing one part with another. But he made a distinction between an active, believing recep-

tion, and a skeptical, arrogant questioning. "We must," said he, "be convinced of the divine truth of Scripture as a whole; then we shall be able to examine its parts without falling into unbelief."

Theodore thought that there was an admission made here, that we must carry a prejudice with us into our investigations, and considered this unworthy the honest seeker after truth. John was confused, and could carry the argument no further.

Theodore was much disturbed by a lecture of the same professor, in which he asserted that the Rationalist, if he was honest, could not fill the office of Christian preacher. He took the position that Christ had founded his church on a faith in his divine mission, and had sent his apostles to proclaim faith in God the Father, the Son, and the Holy Ghost. He called himself the way and the life, and had declared that no one could come to the Father but through him. Therefore it was not enough for his minister to preach Christian truth; he must preach it in the name of Christ, as the apostles and their successors had done. Luther had made this faith in Christ the corner-stone of the Reformed church. It was also laid down in the public confessions; and those who neither believed it nor taught it, were false, not only to Christ and his church, but also to the state, which only recognized and protected churches founded on this faith. "The Rationalists," said he, "may deliver their doctrines from the chair of the lecturer, but they have no more business in the Christian church than Socrates or Mendelssohn."

Theodore had not regarded the matter in this light. He had felt that his new convictions did not coincide

with the faith of those to whom he had to preach, but not that they were wholly inconsistent with the duty of a Christian teacher. He endeavored to reason away the impression which these assertions had made on his mind in conversing about them with John. He quoted the verse where Jesus says, "Not every one who says unto me, Lord, Lord! shall enter the kingdom of heaven, but he that doeth the will of my Father, who is in heaven." He wished to prove, by this passage, that a confession of Christ was not necessary to salvation. But John showed him that Christ required both a confession of his name, and the doing of God's will. Theodore then quoted the passage in which Jesus says to the lawyer who answered, as the Bible expresses it, "rationally" <sup>1</sup> concerning the chief commandment, that he is not far from the kingdom of heaven; by which he understood Jesus plainly to declare, that faith in the universal moral truths is sufficient for salvation, without a confession of his name. But when John showed that Christ had only declared the lawyer to be near the kingdom of heaven, and on the way to faith in him, Theodore had nothing to say in reply. At last Theodore thought that he should settle the question by quoting the passage, "God is no respecter of persons, but in every nation he who fears him and works righteousness is accepted of him." But he was confounded by John's taking his Bible, and showing him that the apostle Peter had only meant by this, that all devout and honest persons, of whatever nation, might be admitted into the Christian church. He could not question the correct-

<sup>1</sup> [Our translation says "discreetly." Mark xii. 34. — TRANSL.]



ness of this interpretation, since the passage referred entirely to the admission of the Roman centurion Cornelius and his household to Christian baptism.

Now our friend had no more peace; and the purpose of giving up the clerical profession came up afresh in his mind. Landeck had brought him a message from Theresa on his return, and gave him to understand, by delicate intimations, that his sister took an interest in him; by which Theodore's inclination was excited to new life. Landeck also hinted that his father would willingly help him, if he would enter the service of the state. Theodore heard all with open ear. But he also applied himself, with new zeal, to the study of a religious philosophy, which seemed to offer him a prospect of yet discovering a satisfactory side of theology.

A short time before, he had become acquainted with a young man at the university, who busied himself with philosophy and belles-lettres, and also devoted himself diligently to painting, but who attended very few lectures. He despised the philosophy of Kant, and those who taught it, and preferred the later doctrine of Schelling<sup>1</sup> and the other philosophers of nature, and read likewise assiduously the writings of the Schlegels and their allies. Theodore was induced by his first meeting with him to seek for a nearer acquaintance with his opinions, and a closer contact with his mind. Sebald—for that was his name—spoke much and earnestly, especially when he had attentive listeners: hence it was easy for Theodore to draw out of him all his thoughts.

It was, however, more difficult to find out his mean-

<sup>1</sup> See Note D.



ing, and get a distinct idea of his views. When, however, he found, by some of Theodore's objections, that he was intimate with the philosophy of Kant, he broke out into a violent tirade against this system.

"You stand," said he, "on the low ground of reflection. It draws a man down, and freezes him; it places all its trust in the understanding, which is not capable of receiving the great life of nature, or of creating any great, satisfying, or inspiring view."

Theodore confessed that he had lost his peace of mind through this philosophy, but that he could not escape from it, its principles seemed so firmly grounded and compacted.

"You can find no outlet," said Sebald, "as long as you stay in the low circle of this way of thinking. You must ascend to a higher point of view, and leave this whole trumpery behind you." He called this higher point of view *an intellectual perception*, without being able to give any very clear account of it.

The conversation turned upon theology; and Sebald expressed great contempt for the professor in whom Theodore had hitherto placed most confidence. "He is a man," said he, "of no soul, and of a shallow head, who, being fitted out with some knowledge of languages, some psychology, and a few Kantian notions, without any knowledge of antiquity, or the history of religions, lays his destructive hand on the lofty temple of the Christian faith."

This hurt Theodore, and he asked whether, then, he had heard this man's acute explanations of the gospel miracles, and his philosophy of gospel history.

"I know enough of it," replied the other, "to cause

me to despise it all as the retail business of a narrow intellect. Who would trouble himself to explain miracles? Miracles happen every day; and the greatest of all is, that a world exists."

"But," said Theodore, "the philosophers in whom you place such faith are addicted to the study of nature, and thence derive their name. Must we, then, when we come to the history of religion, renounce all the knowledge we have acquired by the study of nature, and fall back into the old superstition once more?"

Sebald replied, "Our philosophy would subject the superficial and empirical researches hitherto made into nature to deeper laws, which can be discovered only by speculation: we wish to penetrate into the mysterious essences of things. But what course do your miracle-interpreters pursue? They use the results of past observations on nature, to translate into common-place facts the phenomena of a higher system of things—not recollecting that we are every where surrounded by mysteries, and have little chance, therefore, of penetrating such as these."

"You appear, then," said Theodore, "to believe in a revelation in Christianity." He then related to him the views of the old professor about Supernaturalism, which had displeased him so much.

"He," said Sebald, "is a shallow head of another sort, who is entangled not merely in notions, but also in words and letters, and looks upon Christianity from the same point of sight of reflection, only from the opposite side. What right has he to oppose revelation to reason? Reason is the original revelation of the divine essence, by means of which we comprehend the

eternal image of God in nature and in history. But, at the transition from ancient to modern times, the eternal ideas, which give motion to history, revealed themselves in Christianity by eternal symbols. The history of this revelation has a higher significance than common history, for it is its basis and its type."

Theodore shook his head at these expressions, and could make little of them. Sebald advised him to read Schelling's writings, and offered to lend them to him. He especially recommended Schelling's "Lectures on Academic Study," where he would find a much higher view of theology than he had hitherto met with. Theodore promised to study them attentively.

Our friend found these "Lectures on Academic Study" very interesting. What was said there in opposition to the contracted, unbelieving course of the modern interpreters of Scripture, much disturbed him. He found it but too true, when Schelling compared these theologians to those souls, which, too unbelieving for heaven, and not godless enough for hell, remain between bliss and damnation. He himself had lost his peace of mind through this very theology, and did not see in what way he could again recover it. But what Schelling said about the true view of the history of Christianity and of the Christian church, was not much more intelligible than what he had heard about it from Sebald.

The idea of an "historic construction" of Christianity, by which it is to be regarded not as an empiric, but absolute, revelation, and in which the incarnation of God is to be looked upon as an incarnation from eternity, and Christ as a symbolic person, — appeared

to our friend inconsistent with the simple conviction of the historic truth of Christianity. Besides this, he was displeased with the disrespect shown the sacred Scriptures, which he still revered as the source of all truth. But a dim inkling of something higher than he had hitherto reached,—of a meaning in religion lying above the sphere of morality in which he had been thus far confined,—was impressed on his mind by this writer. The mysterious depths of Schelling's style irresistibly attracted him, and he resolved to read with attention his other writings.

About this time, Theodore's previous convictions were disturbed by another circumstance. One of his university friends, with whom he had become acquainted by means of Landeck, and whom he knew to be an enthusiastic believer in the Kantian ethics, was taken dangerously ill. He did not disguise the fact, that this sickness was caused by secret debaucheries, of which neither Theodore nor Landeck had the smallest suspicion. All his friends pitied his situation, and Theodore, in particular, attended to him, visited him often, and won his confidence. Nor could Theodore help expressing to him his surprise at the cause of his sickness, and reproaching him for having so poorly practised the lessons of wisdom which he had so faithfully learned.

His sick friend assured him that he had struggled frequently and earnestly to break off his bad habits, but had never been able entirely to succeed. He had commenced his evil practices very early, and, having fed his imagination with voluptuous images, it often swept away all the barriers which his reason could

erect against it. Tired of this conflict, he at last succeeded in quieting his conscience with sophistical reasons, by which he persuaded himself that the laws of marriage and of chastity were merely conventional, and not the ordinances of the free reason. Thus he persuaded himself that the unrestrained gratification of the sexual impulse was a matter of complete indifference. "Alas!" said the unhappy man, "our highly-vaunted reason is easily changed into a sophist, who pleads in behalf of our appetites; and, at best, it cannot afford us the power of successfully resisting them. But what chiefly oppresses me," said he, with a sigh, "is the consciousness that, though I can see and acknowledge my past faults, I have neither the power nor the hope of avoiding them hereafter."

Theodore could offer him no consolation, for he felt he had no support himself on which to lean. He clearly saw that, if he had hitherto been preserved from such faults, it was not to be ascribed to himself, nor to the moral convictions which his reason afforded him, but rather to the good education he had received from his mother, her watchful care to preserve him from all noxious influences, and the pious impressions which he had received from the instructions of the pastor. He remembered, also, what the pastor and Frederica had said to him about his moral sermon; and he longed the more earnestly for those higher lights which the new philosophy promised him, and gave himself with all earnestness to studying it.

At the very outset, his understanding objected to the method of this philosophy. It condemns reflection, and endeavors to raise us to a higher intuition, to the



idea of that overflowing Fountain from which all things proceed. And yet it makes the most exact use of the understanding; it endeavors to settle the relation of the finite to the infinite, and to calculate, with nice precision, the origin of all things from an eternal Fountain. The view of a life spread over all nature, — of all personal life swallowed up in the universal life, — the resolution of all finite things in the infinite, — suited our friend well, as he recognized here a feeling which had often seized him in the contemplation of nature. He had, however, always before looked upon it as poetry. Now, it was to take the rank of science; and yet this science appeared to him destitute of all fixed and certain laws. But to the ideas themselves, which this philosophy offered him, he felt yet greater opposition.

He soon found that, in this system, the true idea of God, and the faith in immortality, were lost. A God who, in order to become acquainted with himself, sheds himself abroad in creation, and in eternal change is destroyed and produced anew, though more real and living than Kant's thought of God, is also more earthly and unholy, and, in fact, is not God, but only the constantly-renewed life of nature, brooded over by a dark necessity. As much as this system spoke of the absolute and unconditional, Theodore saw too clearly that this God is any thing but unconditioned, and is, in fact, subject to inexplicable limitations. But, if God is all in all, and all goes forth from him, and returns again, then personal immortality is impossible, but man is only one of those appearances in which the life of nature is seen, and then again lost sight of.

But what most displeased Theodore, in this philoso-



phy, was his perceiving the impossibility of constructing a moral system on its principles. If all is from and in God, and every thing can be carried back into the same ideality; if the absolute, which appears in all things, is necessarily what it is; and if every thing which now exists belongs to its essence;—then vanishes all distinction between good and bad; nothing is imperfect in the world; every thing is sanctified by God, or rather he is desecrated by imperfection. Man can then find no support, by which he can climb out of the devouring abyss of the life of nature. The idea of a holy, divine will, raised above all change, is lost in this view, and the highest moral aspiration is lost with it. Neither can freedom be asserted in this philosophy, since every thing, and even God himself, is subject to necessity; and every thing which takes place must necessarily come to pass just so, because it is a revelation of the absolute.

Sebald, to whom Theodore communicated his doubts, had a great deal to say, without saying much to the purpose, and appeared, in fact, not very clearly to comprehend the system himself. He used the phrases of Schelling's philosophy very fluently, and talked in a circle, from which Theodore could not extricate himself.

In reply to Theodore's objection, that this philosophy did not allow of any system of morals, he only spoke in a superficial way of an inspiration which made moral systems superfluous, of union with the spirit of the universe, and many other things of the same kind. Theodore, by some of his remarks, had been led to suspect that his morality was not of the choicest kind;

and he now learned, from Landeck, that he was somewhat of a libertine, that he had quarrelled with his father, ran in debt, and had many amorous adventures. Our friend became, therefore, more on his guard against him, but yet did not break off his intercourse, since he was attracted by the vitality and resources of his mind, and found his society very exciting.

Especially did Theodore prize Sebald's knowledge of polite literature and the history of art, and liked to hear him converse about the nature of poetry and of art, concerning which he had many new ideas to expound. To him Theodore owed his first perception of the significance of the beautiful. Hitherto, he had sought in poetry and art, no less than in theology, for the moral element alone, and had considered the thought, the sentiment, the emotion, to constitute the essence of beauty, and had accordingly ranked Schiller above Goethe. But now his attention was directed by Sebald to the poetic form of the whole, by which alone a work of art, as such, possesses any value, and becomes, as each work of art should, an image of the universe. Theodore had a dim perception of something, which he strove to make clear to himself by reading over again and again the masterpieces of Goethe, in order to discover, if he could, wherein consisted the poetic form. What he particularly gained was a perception of the fair, calm, clear style of this poet; and, with increased satisfaction, he now read again the masterpieces of the ancients, especially the tragedies of Sophocles.

Sebald praised his zeal for the culture of his taste, and asserted that this was an important part of the

education of a theologian, since art and religion lie very near together. Theodore was pleased with this remark, and thought there was truth in it. But his suspicions were excited by perceiving that Sebald preferred the Catholic to the Protestant religion, because it patronized art, and even defended superstitions which had a poetic side. Against this Theodore's ever-vital love of truth protested; and, however, little he could see into the nature of beauty, he felt sure that it could not be at variance with truth.

After our friend had gone through this new path of knowledge, he found himself yet more confused than before. John warned him against this system even more emphatically than against the philosophy of Kant, (which had, at least, left him his faith in God and immortality, and a firm moral conviction,) and urged him to relinquish the study.

When Theodore, in accordance with his promise, had heard the course of lectures of the old professor, John reminded him of his other promise of studying the writings of the fathers. He proposed to him to enter on a private course of patristics with the same professor, who was counted very strong and learned in that department. He did so; but it might have been foreseen that this study, undertaken in such a state of uncertainty and doubt, and pursued under such a guidance, could contribute little to Theodore's theological progress. Among the old church fathers—Clement, Origen, and others—he found a great application of philosophy; and this would have gratified him, if there had been in it more closeness of reasoning, and less that was loose and arbitrary. Occasionally, he

was astonished at their clearness of thinking. He had not expected to find among them so much respect for reason and science. But together with this were such a love for the wonderful and mysterious, and so little rigor and earnestness in their search for truth, and it was so difficult for him to gather the few important thoughts out of the mass of allegorical contemplations, that he had little desire to go further in this study. But, when he came to the later fathers, to Athanasius, Basil, Augustine, and others, he met continually with more dogmatism in doctrinal subtilities, more hostility to the reason, and more subjection to the authority of the church. He then relinquished altogether the hope of ever being able to agree with these men. Particularly, toward Augustine he felt a decided aversion. It could not escape his observation how far the peculiar opinions of this man, so inclined to carry every thing to the most violent extreme, differed from those of the Greek fathers. He knew likewise the influence of Augustine's system upon the development of the modern theology and even upon the Lutheran creed itself. He therefore felt himself justified in looking upon the whole popular doctrine of the church as a merely human system; and, having reached this point, his independence of mind and determination of character compelled him to renounce, from that moment, the study of theology.

## CHAPTER V.

THEODORE RENOUNCES THE CLERICAL PROFESSION, AND ENTERS THE SERVICE OF THE STATE. LETTER TO HIS MOTHER. HER AFFECTIONATE REPLY. HER DEATH. THEODORE LEAVES THE UNIVERSITY, AND HIS SISTER ACCOMPANIES HIM TO THE CITY OF \* \* \*.

THE determination which Theodore had now taken, to give up the profession of a preacher, had cost him much thought and anxiety; it would distress his mother; it would produce disturbance in the plans of the family. He felt reluctant to communicate it to her, and would perhaps have postponed the intelligence, had not Landeck quickened his movements. Having taken care to keep the memory of his sister warm in Theodore's heart, by telling him, from time to time, something interesting about her, he now informed him that Theresa had a suitor who was favored by her father, but toward whom she felt no inclination, and whom she could not, therefore, resolve to accept. He added, with a laugh, that her disinclination towards such an agreeable young man, in all things calculated to please her, must certainly have its reasons.

Theodore could not master his emotion, and confessed at once his attachment to the beautiful Theresa, his hope of a return, and his determination to relin-

quish the vocation of a preacher, however hard it might be to tell his mother of his intention.

“And will you, then, go with me, and enter into the service of the state, in our city?” asked Landeck, with earnestness. Theodore assented, and Landeck replied, “That is enough to make my sister firm; I need but write her that you are coming with me, and she can understand the rest.”

Theodore begged of him to say to her nothing with respect to his love; for he had not courage to confess to his mother, at the same time with his determination to change his profession, this attachment, which might increase her disquiet; and he considered that it would be a want of filial duty to conceal from her the inclination which he revealed to its object. Landeck promised to say nothing about it, and would, even if he had not promised, have been restrained by his sense of propriety from so doing.

Our friend's purpose of choosing the occupation which Landeck had so often recommended, was facilitated by the fact, that a new and better spirit had for some time appeared to prevail in the counsels of the \* \* \* government. It had adopted many improvements which the spirit of the times seemed to demand, carried into execution many liberal ideas, and had taken several opportunities to express principles of a truly German and patriotic character. Hence the eyes of all Germany were directed to it; and the friends of popular rights looked to it for political salvation. The thought of contributing to his country's regeneration filled Theodore with enthusiasm, and alleviated the pain of relinquishing his mother's darling plan.



Theodore communicated to John the resolution he had taken. After having witnessed the failure of his last attempt to interest him in theology, John could not be surprised at this result. These two friends vowed mutual fidelity under all circumstances, however far their paths of life might separate. And now Theodore undertook the difficult task of announcing his conclusion to his mother. The following letter was written, not without great emotion.

“DEAR MOTHER,

“You know how much I love you, and depend upon you; you will therefore feel how deeply I sympathize with the pain this letter will cause you. The long struggle which I have gone through is at last over, and I am firmly determined not to enter the clerical profession. I have done every thing to obtain a religious conviction, from which I might honestly preach as a Christian teacher; but it has been impossible. The accompanying letter to the good pastor contains the detailed account of the reasons which determine me to take this step; and he can communicate to you as much of them as you care to know. Dear mother, your love for me is so pure, and your whole life has been such a sacrifice for your children; you prize so highly individual freedom, and hate so much dissimulation and self-deception; your strong heart has already risen above so much pain;—that I trust you will not endeavor to shake my purpose by arguments, nor by an excessive sorrow, which I cannot bear. If you have no objection to the plan, I propose to go to \* \* \*, and occupy a post under government which

Landeck's father has promised me. If I may not labor for the kingdom of heaven in the small and quiet circle of a country preacher, I yet trust, with God's aid, to work for him in a wider sphere. I am inspired with the thought of exercising an influence beneficial to millions, from the higher stations of society, and to help to introduce a better form of German government. This prospect, dear mother, must supply the place of that which you are forced to renounce. Your mind, your heart, will accompany me into this higher sphere. I shall ever keep before my eyes my mother; I will never forget my God; and, with honest effort, will strive to forward truth, justice, and human happiness. Every thing else, we will, for the present, leave as it is; with your health you may long superintend our ancestral estate; and perhaps I may return, after a circle of years passed in active labors, to the place where I spent the happy hours of youth, and cheer the last years of your life. At all events, I will seize every season of leisure to pass with you and my loved sister; and the prospect of this must comfort the tender Frederica."

After a few weeks, Theodore, with some tremor, broke the seal of a letter from his mother, in reply to his own. It very much relieved his mind. We insert this letter also, in which is so beautifully expressed the noble, mild spirit of his mother, and her pious submission and content.

"Your determination, my dear Theodore, though I have foreseen it, has certainly deeply moved me.

However much we may be prepared for sacrifices, our weak hearts are sorely pained by the final necessity of renouncing a loved possession, or a cherished wish. So it has been with me. At our last leave-taking, I left you, as you know, to your free choice, and honestly resolved to acquiesce in it; yet now it costs me tears to do so. But this, my dear son, must not make you weak or infirm of purpose; keep to your determination, and do not waver or tremble; for the Scripture says, 'A double-minded man is unstable in all his ways.' I have fulfilled my vow by doing all I could to induce you to enter upon the profession of a clergyman; but I will not bring to the Lord an unwilling offering. Your intention of going to \* \* \*, and entering into the state's service, appears to be too closely connected with your idea of relinquishing theological studies, for me to say any thing against it. I only add the warning, — be not blinded by the glitter of the great world; keep true to your heart, and to the pious feelings which you have still preserved notwithstanding your theological doubts. If you do this, (and I certainly expect it,) you will soon be aware, that only in the calm circle of rural life can we certainly find contentment and a useful sphere of labor. It will be well for you to learn this by your own experience; mine cannot help you, and I will not urge it upon you. May God guide you in your new path of life, and may his grace be near you.

"Frederica is very sad, because you will leave our circle; but I hope she will acquiesce in this. My old, pious friend, the pastor, who writes you by this opportunity, has contributed much to make me contented. He feels satisfied with you so far as this — that you have

complied with his requests, and not acted hastily or lightly; and he recognizes in the direction your path of life has taken, a higher guidance, as also do I. Again, my son, remain pious, faithful, and honest, and all will end well."

Theodore was so much moved by this self-denying love of his mother, that he had almost faltered in his purpose; and he was only kept up by the thought, that he could not be false to his convictions of truth. For nothing makes us more inclined to obedience, and to yield up our own will, than ready self-denial on the part of those who have a right to expect from us compliance with their wishes, and whom we have disturbed by our wilfulness. Theodore vowed to his mother unchanging truth, and made it his duty to use every means to soften the pain his action had caused her.

After this, our friend threw himself with zeal into some studies which he judged necessary as a preparation for his future course of life. The general culture which he had before obtained, would serve as a good foundation upon which he could build; and there were only a few chasms to be filled up.

But not a great while after, there arrived a letter from the pastor, which announced to him the death of his mother. A cold caught during a short journey had brought on a fit of sickness, and a violent fever soon ended her fair life. Her death was serene and placid; in her last moments, her mind came back perfectly clear; she thought of Theodore with quiet hope, and consoled and blessed the weeping Frederica. As to the outward arrangements of the family, she had, as it

seems, purposely done nothing, and satisfied herself with confiding Frederica to the protection of the pastor, and giving some legacies to the most faithful of her servants. Some lines were added to the letter by Frederica, which betrayed deep pain, but more composure than might have been expected from a girl of her sensitive mind. She also mentioned that, by the advice of the pastor and physician, she intended to pay a visit, with a female friend, to a distant aunt, and requested him to direct his letters to that place.

We do not undertake to describe the pain of Theodore. He was a tender son and a feeling man; and it may be imagined how such a blow would move him. The thought which chiefly pained him was, that his mother, a short time before her death, had been troubled by his conduct; and he tormented himself with the conjecture, that the agitation of her mind, which he had caused, might have contributed to her sickness. But the pastor and Frederica quieted his mind on this point, by assuring him that his mother, long before her death, had spoken of him and of his plans with perfect composure, and even with cheerful hope; and that, in her dying moments, she had felt no anxiety nor care on his account.

Some time passed before Theodore could collect himself sufficiently to continue his studies. He was also anxious about Frederica, who was not happily situated with her aunt, but who did not wish to return to her desolate home in the village. She wrote him that the pastor had been speaking to her in behalf of Neuhof, (the young neighbor whom we alluded to formerly,) and that, indeed, he was a most worthy man, and had shown

a deep interest in her sorrows at the time of her loss, and had offered his assistance in making the temporary arrangements for the management of the property. But she said she could not resolve to marry him, at least not now; and expressed the most earnest desire to see her dear brother again, and entreated him to visit her when he left the university.

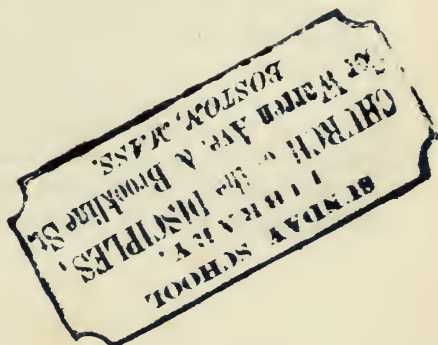
Landeck, who, during Theodore's grief, had attached himself to him with great sympathy and kindness, took a deep interest in Frederica's welfare; and his inclination to her, which he had merely expressed of late by occasional allusions, now appeared in a more decided light. He confessed, at last, to his friend, that he had spoken to his father about his affection for Frederica, and hoped to gain his consent to the match. Theodore was terrified at the thoughts of introducing his sister also into the great circle of city life, and of leaving the family mansion wholly forsaken. The spirit of his mother seemed to look down on him reproachfully. Yet this event, as regarded his sister, seemed to be the necessary consequence of his own step, about which he had nothing to reproach himself; and he felt that he could do nothing to alter it.

In the mean time, John, whose studies were finished, had returned home, in order to assist the old pastor in the church and school. Theodore could not part from him without great pain; and the last bond seemed to be broken which attached him to his dear home.

Now, also, the time approached in which Theodore and Landeck were to leave the university, and go to \* \* \*, where the situations under government were ready for them. The thought had occurred to both of



having Frederica go with them ; she herself was pleased with it, and the pastor gave his consent, on the condition that she should board there in the family of an old university friend of his, and be under his care. Theodore brought her from her aunt's, and took her to the city, where both, happy in being again together, were to enter upon a new and important period of their lives.



## CHAPTER VI.

FREDERICA'S MARRIAGE. THEODORE'S ANNOYANCES IN PUBLIC LIFE. HE ATTENDS PHILOSOPHICAL LECTURES AT THE UNIVERSITY. SYSTEM OF HIS NEW TEACHER. A MEDIUM BETWEEN THAT OF KANT AND THAT OF SCHELLING. IT PROMISES TO RECONCILE REASON AND REVELATION. THEODORE'S CONVERSATIONS WITH THIS PROFESSOR.

WHEN Theodore met Theresa, she seemed to him lovelier than ever; and the manner in which she received him gave him assurance of his happiness. His reception by her father was also very gratifying; who, indeed, was pleased at Theodore's having consented to enter upon this new course of life. Frederica, also, was well content with her reception in this family; and between herself and Theresa a tender friendship was soon established. Every evening found the brother and sister at the house of Landeck; and it can easily be imagined how happy both were in the society of those to whom they were so warmly attached.

Theodore's situation was in the Department of the Interior, Landeck's in that of Foreign Affairs. Landeck's post was superior to Theodore's, as his father had, a long time before, secured for him its reversion; and perhaps, too, he was more favored on account of his noble descent. He therefore soon found himself able to support a family, and was very impatient for

his marriage with Frederica to take place. He had already obtained the consent of his father, who, notwithstanding his objections to her inferior birth, had allowed her wealth to turn the scale in her favor. Frederica had a struggle to go through, before she could agree to this step; for Neuhoof had once more offered her his hand with heartfelt earnestness, and the pastor had strongly urged her to accept it. But Theodore, whose advice she asked, strengthened her determination of listening to the voice of her heart, and undertook the task of satisfying the pastor. She therefore was married to Landeck.

Theodore had long ago declared his attachment to the fair Theresa, and heard with delight, from her lips, the confession that it was returned. But her father would not consent to their union, unless Theodore would receive a patent of nobility. To this Theodore was decidedly opposed; and so the marriage was deferred, until he should be promoted to a higher office. Since Theodore had the means of maintaining a family respectably, he was vexed that his happiness should be postponed for what he considered a mere prejudice. More deeply was he pained at finding Theresa herself by no means free from the same prejudice in favor of rank and titles. He made the mortifying discovery, that the pride of birth, and the spirit of caste, which he thought should have been put down by the great social changes of the age, and against which his own government had borne a decided testimony, were still strong and active. Frederica perceived that she suffered in her own social position from not being of noble birth, and could not conceal

that she was pained by it. Landeck, who appeared to be above these prejudices, attempted to console her and her brother, but could not deny the fact, nor had he the courage nor the wish to maintain his wife's position at the risk of his own.

Neither was Theodore's official situation of a more satisfactory kind. His duty was only to execute what was prescribed by his superior. The representations which he made him, when called upon to execute any thing which seemed to him unwise or impracticable, were made in vain. Often, indeed, did he admit that Theodore's view was the more correct, and yet could not follow it, either because he was himself obliged to obey implicitly the direction of some higher authority, or must yield to obstacles which could not be removed. Much that was undertaken could not be executed, because it did not suit the present circumstances, or because the selfishness or indifference of the inferior officers opposed its fulfilment. Many of his labors appeared to Theodore wholly useless, relating to trifles which had better be left to the judgment of the subalterns, or to superfluous regulations which only increased the piles of papers in the office. The whole government appeared to him like a machine, which, moved by an invisible power, dragged along all who were connected with it, by an involuntary motion, and produced effects which corresponded neither with the fatherly purposes of the government, nor the wishes of the people. The blame of this could be ascribed neither to one nor the other, but to the mingled action of various circumstances and influences. Our friend had little hope, even if he reached a higher station,

of gaining a more independent and free power of action; for he saw that his superior was as much limited and restrained as himself. However, he resigned himself with patience to the circumstances in which he was placed, and allowed no want of industry and attention to be seen in him.

The metropolis where he lived afforded Theodore excellent helps, in art and science, for intellectual excitement, and the culture of a mind which always desired greater improvement. The government had extended and improved the scientific institutions of the city, with the design of giving more activity to the national mind, and arming it with inward strength against the dangers threatening from without. It had called to the university, hitherto neglected, many new professors, of reputation and character. Theodore at first attended some lectures on subjects connected with his present occupation; but he soon found himself unable to resist the wish of hearing a celebrated professor of philosophy, whose lectures were very popular.

The system of this philosopher appeared to hold a middle place between those of Kant and Schelling, and to unite the two. It took its departure from a primal consciousness, which he supposed to belong to the human mind, and which he called Faith. This seemed to resemble Schelling's "intellectual perception," and "identity." But, instead of deducing from this, like Schelling, the world, with its laws and powers, he kept to the inward stand-point, and showed how this primal consciousness was unfolded into a variety of spiritual faculties—how the whole frame-work of human knowledge, and experience, and inward activity, was built up

by their interweaving and commingling; and thus was exhibited to the mind a world, situated in space and time, and subjected to the laws of nature. But this knowledge he regarded as only the imperfect copy of the essences of things, of which the archetypes lay hid in that primal consciousness. The highest truth and satisfaction of the mind can therefore be found only in faith, transfigured by whose light the world appears as an harmonious whole in divine splendor.<sup>1</sup> He made a distinction between the understanding and the reason. By the understanding, he meant a lower and mediate intellectual consciousness, by which we perceive the world as it exists in time and space, and comprehended under the laws of nature. By the reason, he understood our intuitive and immediate knowledge, and the whole life of the mind in all its activity, and pointed out faith as its origin and centre. He showed that the knowing faculty is only one side of the human soul; that with it are connected feeling and action; and that complete spiritual life consists only in the union of these three faculties. We stand connected with the world by knowledge, by feeling, and by action. By knowledge alone we can fully comprehend neither the world nor human life; feeling and love give to all things their living significance; and action completes and ratifies the certainty of knowledge and feeling.

It seemed to our friend as if these views brought the scattered fragments of his old opinions into the harmony of a well-connected whole. The chasm which had existed between the doctrines of Kant and Schel-

<sup>1</sup> See Note E.



ling was now filled up. Idealism, or the inward view of the world, was justified, but not regarded as the highest and only view. The dependence and limitations of the human intellect were acknowledged, and the point fixed where it connects itself with the knowledge of things in their essences, and with supernatural truth. Schelling's doctrines respecting the great All, and of the absorption of particular being in universal being, were, to a certain extent, allowed; and yet the firm foundation of the soul was not relinquished, nor was its personal existence lost in that of the whole. For, possessing, in its faculty of faith, a supernatural knowledge, lifted above all finite and temporary knowledge, and the whole world of experience, it could not partake of their transitory nature. True, Theodore could as yet but dimly conjecture the connection of the whole system; but he had found therein a polar star in his darkness, which he joyfully followed.

Especially did the distinction between the reason and the understanding appear to our friend of the highest importance. Although he had relinquished theology as a profession, he was contending with religious doubts, and seeking for a way of reconciling reason with faith in revelation. This distinction appeared to open such a way. His teacher ascribed a kind of faith even to reason, and called it, indeed, a revelation. Hence Theodore conceived the thought that perhaps only the understanding, as the lower faculty of knowledge, was opposed to faith in revelation, but that reason, the higher faculty of immediate knowledge, was not so opposed. He hastened to seek further light on this point from his teacher, who was pleased at finding so warm an interest

for high spiritual inquiries in a young man engaged in affairs, and willingly entered with him into a conversation, of which we select some of the chief points.

"You are," said the professor to Theodore, "on the right path, but you are not yet at the goal. The reason is the apprehending faculty, the organ which perceives all truth, whether that truth which comes to us through the senses from the external world, or from within, from our own mind. The reason is the original independent activity of the mind, which is excited, however, through the perceptions of the senses."<sup>1</sup>

"I believe," said Theodore, "I understood this from your lectures. On the other hand, you give the name of *understanding* to the faculty by which we call up again and reflect upon this immediate knowledge, and make it perfectly clear to ourselves in its order and connection. The understanding enables us to arrange our knowledge, comprehend its relations, place ourselves in the midst of it, and, as it were, *stand under* it, and see it all from a centre."

"Very well," replied the teacher. "Now, as regards the connection of human knowledge with a revelation. I accept a twofold revelation; one external, the other internal. The external revelation is what usually passes by that name, and which is now set in opposition to reason. For the present, we pass this by. The internal revelation I place in the reason, and in its faith in the supernatural."

<sup>1</sup> [In the original, the German word for "reason" (*vernunft*) is referred to the verb "to perceive" (*vernnehmen*) as its root. The etymology in English is different. See Note F.—TRANSL.]

"Now I fully understand in what sense you sometimes used the word *revelation* in your lectures. But is not this an arbitrary use of words? and will it not be misunderstood, since we usually understand by *revelation* something wholly different?"

"This use of terms is neither arbitrary nor wholly new. We speak of a *revelation* in nature, and in the Scriptures; and even the apostle Paul has alluded to this distinction. This is the same which I make. For that inward revelation, of which I speak, always needs the sight of nature and of the world, in order to be brought to consciousness. My reason for calling it an inward revelation is, merely that it exists originally in the same way within every mind, independent of instruction. It is the same thing which is also called the *natural light of reason*."

"But, according to this view, *revelation* is but another name for *reason*; and we have made no progress toward reconciling the contest between reason and revelation."

"You are too hasty, my friend. I make a distinction between the reason, and the revelation which resides in it. Revelation is the last, unconditioned ground of reason. The one is the source of the other. It is a sun, from which stream all the rays of knowledge and mental life. In going over the whole system of human knowledge, we ascend from condition to condition, till we reach at last a point wholly unconditioned, which hangs freely by an unseen thread. Just so you must trace back all the phenomena of the world to a first cause, which is itself uncaused and supreme,

in order to give it a firm basis. The inward revelation is to our knowledge what God is to the outward world. Revelation is our inward God, in which we believe, from which our mind receives life and light."

"Excellent! now I see it clearly. I think I can also comprehend how you admit a divine revelation in the history of religion. As, in our knowledge of nature, there lies a divine spark, which, being inflamed, gives light and warmth to the mind, so, in the knowledge developed and carried on in history, is a divine principle, from which it has all been unfolded. Thus there is a divine revelation contained in the Christian religion; and yet it is no more than a justly-unfolded and properly-arranged system of rational knowledge."

"Do you really think," asked his teacher, with a scrutinizing look, "that you can in this way appease the controversy between the Rationalists and the believers in revelation?"

Theodore answered, with some hesitation, "At least, I think I have found a point of union between them, since the one party, as well as the other, must recognize something divine in Christianity. But, to be sure, this does not wholly remove the difference, since, notwithstanding this admission, the one party makes reason the judge of truth in matters of faith, which the other will not allow."

"In fact, we have not yet reached the point where the dispute hangs. The heathen and the Mohammedans could adduce for their own faith the divine truth which resides in the reason; but we Christians believe that we possess the only true revelation."

Theodore referred to the opinion of Clement, and other early fathers, that a revelation had been made by the divine reason, or Logos, in heathenism; and maintained that, as enlightened Christians, we ought to recognize a ray of the divine light even in the most degraded superstitions.

"That I do not object to," said the teacher; "but the Christian faith in the manifestation of the Son of God, and the fulfilment of all revelations through him, rests on something wholly different."

"Well; we see in Christianity the most perfect revelation, because the reason has been fully manifested in it."

"But how do you know this? and what proof have you of this knowledge?"

"I know it by my reason; and the proof is, that my reason is wholly satisfied by the truths of Christianity."

"But what if this satisfaction was not felt? What if the perverted reason made demands on Christianity which it could not satisfy? It is true that reason, in its original purity, cannot err; but the understanding, which investigates and reflects, may. What, then, is the relation of the understanding to the reception and criticism of revelation?"

Theodore was about to reply, rather to gain further information than to pronounce any decided opinion, when the conversation was interrupted by the entrance of a stranger. The professor urged our friend to repeat his visit soon. He went away unwillingly, since the last question had taken from him the result he

had just seemed to reach. He thought about it long, but came to no clear understanding of the matter. Busied with these thoughts, he went to find his dear Theresa, whom he had promised to accompany this evening to the theatre.



## CHAPTER VII.

THE THEATRE. SCHILLER'S "JOAN OF ARC." CRITICISMS UPON IT BY NARCISSUS, LANDECK, AND OTHERS. DIFFERENT IMPRESSION MADE UPON THEODORE BY THIS PLAY. HE FINDS LITTLE SYMPATHY FROM THERESA AND HER FAMILY.

THERESA received her lover with her usual cheerfulness. "You come directly from your books, I see," said she; "and it must have been the darkest of all of them which you have been studying now. Hence these clouds!" She smoothed his forehead with her fair hand, and he took it, and pressed it tenderly to his lips.

"You are nearly right," said he; "I have just had a conversation with Professor A., whose lectures I attend, you know. I was thinking still of the subject of our conversation."

"Don't let my father hear that," said Theresa; "for he is not particularly pleased at your attending these lectures, as he thinks they take you too much out of the actual into the ideal world. For my own part, I do not object to your dreams, as my father calls them, unless they make you forget me. How is that? Can you think of me in the midst of your profound speculations?"

"Dear Theresa," said Theodore, "the love for you which fills my heart, must mingle in every thing I do. The truth which I seek shall illumine and purify the

life which is devoted to you, and beautified by your love. It shall make me more worthy of you ”

“ Well,” said she, “ I love you for this enthusiasm ; and your dark, earnest look, with this melancholy expression of the eyes, attracted me to you from the first. But now you must be cheerful, else people will be sure we have been quarrelling, if they see you looking so solemnly at my side. Come, let me sing you a gay song ! ”

And with these words she led him to the instrument, and sang the little song of Goethe’s, “ The loved one ever near,” with all the grace which was peculiar to her. With particular feeling, turning her eyes to her lover, she sang the last stanza with a slight alteration.

“ Ever I’m with you ; though you may be far,  
To me you’re near.  
The sun goes down, twinkles each little star ;  
O, were you here ! ”

Theodore was charmed, and, gratefully kissing the fair singer, begged her to play on, while he sang the following additional stanza : —

“ I’m near you, though immersed in studies high  
My mind may be ;  
For all my thoughts, wherever they may fly,  
Come home to thee.”

Theresa felt very well satisfied with her lover, and took his arm to go to the theatre. The play this evening was Schiller’s “ Maid of Orleans.”<sup>1</sup> The actress who

<sup>1</sup> See Note G.

played Joan of Arc represented admirably the way in which this enthusiast was possessed and moved by a higher influence, to which she passively surrendered herself. The moment, in the last act, in which she burst her chains, was very impressive. Theodore was completely carried away by the performance, and sat near his beloved in silence. He felt, for the first time, unable to communicate to her his emotions; he felt restrained by a certain fear. Theresa expressed herself with animation concerning the performance, and praised likewise the acting of Joanna. But she did not touch the point which appeared so important to Theodore. She laughingly reproved him for being to-day so monosyllabic and gloomy, which rather increased his taciturnity.

After the play, a party collected in the house of Landeck, which was composed of persons of various characters. The conversation fell on the performance. Many praised the scenery, and the correctness of costume and decoration. A certain officer, (whom we will call Narcissus, since he was as remarkable for his vanity as his beauty,) who this evening sat next to Theresa, and was very attentive to her, commended the progress which the metropolitan theatre had lately made in these respects. "Can any thing be finer," said he, "than the scene which represented the cathedral at Rheims? It is also correct; for the drawing was made on the spot."

Theodore had a great dislike to this fop, and perhaps felt a little jealous of him now, as Theresa had been conversing with him a good deal. He replied, "I do not think so much of the importance of these second-

ry matters. In fact, I think the money spent on them might be saved, and the drama be benefited. All the pains devoted to such things I consider injurious to good taste, since it withdraws the attention of the spectators from that which is of main importance, and hurts the true poetic interest."

"You forget," replied Narcissus, "that the illusion is increased by these means; and this is the very first condition of the enjoyment of a work of art."

"Yes," said Theodore, "it is one of the instruments of art, yet a very subordinate one. It requires very little imagination to supply many defects in the apparatus of the stage, when the performance of the essential parts—the action and declamation—is satisfactory. We do not go to the theatre to see landscapes and buildings drawn from nature; we may see them in the *camera obscura*."

"At least," interrupted Theresa, who, feeling that he was becoming a little impatient, wished to change the conversation, "at least we should, on the stage prefer beauty to correctness. I was much disturbed by the costume of Agnes Sorel, with the long sleeves and train."

"She might have a trailing dress," said young Landeck, "if her voice had not been so drawling and lugubrious."

"Those tones of voice," said Theresa, "were in keeping with the situation. The monologue, in which Joanna takes leave of the home of her youth, was spoken with such depth of feeling, that no heart could remain unmoved."

A young preacher, who passed for a very thinking

and enlightened theologian, doubted altogether whether Joanna could be played with nature and truth, since the whole character was a fictitious one. Schiller had done wrong in choosing for a tragic heroine an impostor, as Joanna unquestionably was. Shakspeare had justly conceived of her as a sorceress, and Schiller had transformed her in this way only from his taste for the reviving superstition in miracles.

“That,” said the old Landeck, “is a very true remark. It is vexatious to see such folly brought upon the stage in our enlightened times. Is it not absurd that a half-crazy girl, who dreams visions about the Virgin Mary, should prophesy before the king and archbishop, be received by them as a divinely-commissioned being, and perform exploits beyond the power of heroes?”

“Suppose it be not true, dear father,” said Theresa; “it is yet so beautiful, we cannot help sympathizing with this enthusiast or impostor. Together with her heroic and warlike soul, the poet has given her so tender a heart, and her fate is so touching, that she wins our entire interest.”

“But why should it not be true?” said an old lady, who was said to be connected with the Herrnhuters; “things very like it are told us in the Bible. The Spirit of the Lord comes to prophets and heroes, and they prophesy and perform things out of the course of nature.”

“Pardon me, dear madam,” answered the preacher, “if I dispute the force of this analogy. We ought to consider the Maid of Arc an impostor, since we do not, like the Catholics, worship the Virgin Mary as a saint

or goddess, but consider this a piece of idolatry. Respecting the prophets of the Old Testament, much might be said, if it would not carry us too far, which would add little to the credibility of Schiller's prophetess."

Theodore had hitherto listened in silence to this discussion, and was at first uncertain which view to espouse. His previous conversation had filled his mind with the thought of the possibility of a divine revelation. In this frame, the sight of the inspired Joanna had impressed him with the suspicion that there might be more truth than he had hitherto believed in the Bible accounts of inspiration, and of the pouring out of the Spirit. He was offended with the dogmatical and contemptuous opinion expressed by the preacher, for whom he entertained no great regard. Though he could not deny that the faith in the Virgin was a superstition, he thought that this man, for the sake of his profession, should have spoken in a different tone. It often happens that an opinion we have hitherto cherished ourselves becomes doubtful, or even obnoxious, when we hear it from a man with whom we differ on other points. So it was now with Theodore. In a moment his whole view of the matter was altered; he entered into the conversation, and said with animation —

"Though we Protestants must regard the worship of the Virgin as a superstition, it contains, like every other, a degree of truth. Superstition includes in itself faith, though a faith mixed with error. When the Maid of Orleans believed herself to have received inspirations from the Virgin Mary, her fancy and her



understanding erred; but she did not err in thinking herself inspired by a lofty spirit. Her pure and humble soul, abstracted from earthly things, lost in dreaming contemplation, was kindled by the divine sparks which slumber in every human mind, but which we too often suffer to be smothered by passions and earthly thoughts. To this higher power which swayed her she obediently surrendered herself; a supernatural strength inspired her; a purer light streamed through her soul. Thus she was enabled to penetrate with clear glance the mists which confused the wisest, and bear down with superhuman force the obstacles to which the bravest had yielded. I felt very strongly, during the performance, how true it is that the divine Spirit loves to be shed forth into a fragile but pure vessel, and was filled with sincere respect for this excellent actress, who has not only comprehended the poet's idea, but appears to be herself a very innocent and tender maiden."

"Respecting that," answered Narcissus, laughing, "you must consult her lover, Baron L., who unquestionably is the best judge." Some of the company laughed too; but the rest were silent, astonished at the manner of Theodore, who seemed to speak with a kind of enthusiasm.

Theodore answered the officer with some vexation, "If your information is correct, I must confess myself mistaken. Until it is shown to be so, however, — a task which I willingly leave to you, — you must permit me to think better of her. A person who can represent with such truth so lofty a character, must, I would fain believe, possess truth of feeling also."

"May there not be some superstition in this faith also?" asked the privy counsellor, sarcastically.

"Perhaps so," returned Theodore; "but I had rather have a superstitious faith in innocence than a positive knowledge of guilt."

"To return to the opinion you just expressed about inspiration," said the preacher, "it seems to me quite akin to mysticism. This, to be sure, is becoming more and more the fashion, even in this capital; yet I must only so much the more feel myself bound to oppose it. Whenever you admit the possibility of supernatural impulses and knowledge in the human mind, you open a door for all kinds of fanaticism. Every fool may declare himself inspired; and there is no way of disproving it."

"How so?" said Theodore. "If his actions and words are irrational, he will neither be heard nor followed."

"Then you make reason, it seems, the test of the truth of inspiration, and yet ascribe it an origin and source above the reason."

"There is no inconsistency in that," replied Theodore; "for in the reason itself is a supernatural principle." Theresa, who remarked that her father was not pleased with this conversation, here said, "Plunge not so deeply, learned sirs, in these philosophical inquiries, or we ladies can never follow you. Especially have nothing to do with mysticism; for the very word makes me shudder: it always seems to me as gloomy as a monk's cell."

"You think of it, dear Theresa," said Theodore, "as worse than it is. True mysticism has also a gay

and joyful side. All life is, in its depths and inmost recesses, mystic, and rushes up from a hidden fount. Religion is not alone in its mysticism; art and poetry have theirs too; and there is even a mysticism of love."

"In that case," replied Theresa, with a graceful gayety, "we ladies will keep ourselves to the last kinds of mysticism; and," added she in a whisper to Theodore, "especially to the mysticism of love. But," she continued, "if there are different kinds of mysticism, one cannot surely be inconsistent with the other; and if love belongs among them, it cannot be opposed to religious enthusiasm. Why, then, has Schiller represented Joanna's love to Lionel as sinful? I confess that this has very much displeased me."

"Unquestionably you are right," said the preacher "that also belongs to the spirit of Catholic superstition which pervades the drama. The monks looked upon marriage and the love for woman as worldly, and unworthy of the highest degree of purity. They determined to know nothing of the mysticism of love, the love to God alone being excepted."

"I also," said Theodore to Theresa, "agree with you, yet not wholly. A pure feeling of one kind can never be inconsistent with an equally pure feeling of another kind; and all harmonize together. But in the mind of man there is not room at once for all kinds, because none occurs wholly pure, without an earthly mixture or a finite limitation. The Maid of Orleans had devoted herself to the love of country, and, in order to give an undivided heart to this feeling, had renounced the love of man. That, at the first sight of Lionel, she felt the power of this passion, the

poet has falsely represented as a sin. It was an involuntary feeling, and the maid struggled against it, and sacrificed no duty to it, except the cruel, inhuman, and self-imposed duty of killing every Englishman. Yet it was a weakness, as it might diminish, to a certain degree, the power of her soul for the fulfilment of her mission. Had the poet made her fall depend on this weakening of her inspiration; had he, perhaps, caused her thus to lose her success in war, and with it the confidence of the king and army, and thus be hurled from her eminence; — our feelings might, in that case, have been wholly satisfied. As it is, alas! she suffers altogether guiltlessly, and not even through a decree of fate, but because her self-accusing conscience inspires her with the fancy of not defending herself against her father's accusation."

"But," said the preacher, "the explanation you propose does not wholly avoid the monkish view; for I do not see why an inclination which is resisted should weaken the power of inspiration. I still think that behind this lies the opinion that the love of the sexes is impure."

"I, like yourself," said Theodore, "reject this opinion, and do not assume it. I assume only that the human mind is incapable of loving at the same time several objects with the same power, and therefore that Joanna's love for Lionel must have weakened her patriotic enthusiasm."

"But only," replied the preacher, "because the object of her inclination was an enemy of her country. Is not that your opinion?"

"That," replied Theodore, "may be considered as

having an influence, but I mean it as a general remark."

"Sister Theresa," said young Landeck, "you ought not to allow this. Your betrothed believes love to be inconsistent with the highest kind of inspiration. You have reason to fear that a holy enthusiasm will one day fall on him, and carry him away from you."

"I shall hold him fast," said Theresa, smiling. "Have not I the first right to him? He belongs altogether to me, and nothing else can lay claim to him hereafter."

Theodore kissed her hand tenderly, and said, "You have nothing to fear, dearest Theresa; it is your love which animates me for every thing great and noble." As warmly as he said this, and indeed felt it, he yet perceived, at the same moment, a certain void in his heart. When he reached his home, he first became conscious that, during this whole conversation, he had not been understood by one of the company, not even by Theresa. His calm reflection on what had passed showed him, that, in what he said, he had gone out of the circle of opinions which prevailed in this family. But he paid no great attention to this, but was chiefly interested in following out further his newly-conceived ideas.



## CHAPTER VIII.

SECOND CONVERSATION BETWEEN THEODORE AND PROFESSOR A.  
INSPIRATION. MIRACLES. THEIR PURPOSE. NOT VIOLATIONS  
OF THE LAWS OF NATURE. THE CHARACTER OF CHRIST A  
REVELATION.

THEODORE waited impatiently for a proper opportunity of repeating his visit to Professor A., and continuing the conversation which had been commenced. "I believe," said he, when they met, "that, since I saw you, I have acquired some new and more correct views of the subject about which we spoke."

"I am glad to hear it," replied the teacher. "Let me know them."

Theodore now expressed his opinion in regard to the connection of the external or historical revelation to the internal or natural. The source of these views will be apparent to the reader. They can evidently be traced to the impression made on him by the performance of the "Maid of Orleans," on the evening described in the last chapter.

"The internal and external revelations," said he, "agree in this — that they have one and the same origin, namely, that supernatural knowledge in the human soul, which we have called *faith*. But, in fact, the internal revelation is nothing else than this faith itself and the external revelation is but a special expression



of it. I will explain myself thus: If we investigate the origin of this external revelation, we see, in the first place, that, as respects the mind which receives it, it is also internal. How does it arise in such a mind? In the inspired person, the divine spark, which exists in all minds, is not quenched and buried, but is fanned into a flame. This heavenly fire strengthens and illuminates all the lower faculties: the will obeys no longer the passions, but only the inward, heavenly impulse; the understanding receives the godlike light in a pure and unclouded ray, and is not misled by the perplexities of sensual knowledge. In such a mind, human reason is transfigured to the divine reason; or, if you choose, it is brought back to its original purity and perfection; its archetype, grown confused and deformed, comes up again distinct and clear. The seat of all error and immorality is the understanding; which, as the faculty of voluntary consciousness, may substitute, in the place of the pure archetype, a false conception of its own.<sup>1</sup> But, in the supposed case of an inspired person, the understanding has remained free from error; has listened to the divine voice in the depths of the soul, and justly comprehended its commands and teachings. The servant has not rebelled against the master, nor wilfully misconstrued his commands, nor become the tyrant of the disordered mind.”<sup>2</sup>

<sup>1</sup> [This paragraph is so condensed as to be obscure. I might attempt to make it clearer by a freer translation, but at the risk of varying from the author's meaning. — TRANSL.]

<sup>2</sup> [The following paraphrase of the preceding passages may make De Wette's ideas more intelligible. According to him, there are in man two intellectual faculties — the reason and the understanding. By the reason, we perceive all truth, whether

“Good; very good,” said the teacher, and encouraged Theodore to continue.

“Now, when such a godlike and glorified reason manifests itself in words and actions, all who are not altogether hardened in error and sin, must recognize in it the image of that archetype which resides in their own minds. They will therefore pay to it an equal homage and obedience. If they see in it the truth and goodness

communicated from within by inspiration, or from without through the senses. The first kind of truth he calls supernatural, the other natural. The reason is passive in the reception of both kinds; it is simply an intellectual eye, which sees, and must see, what is before it. The inward revelation of supernatural truth is made to every man, and has always been recognized by him, under different names, as the voice of God; called, by the philosopher, the light of nature; by the moralist, the conscience, or moral sense; by the Quaker, the inner light; by the apostle Paul, (Rom. ii. 15,) the law written on the heart. The office of the understanding is, not to see truth, but to arrange it; it makes no new discoveries of knowledge, but merely shows us the relations of knowledge. It analyzes, it compares, it infers, it systematizes. It acts freely in these processes, and not involuntarily, like the reason. Hence it is liable to error. It may perplex the pure intuitions of the reason, it may put evil for good and good for evil, and sophisticate the soul. Therefore De Wette makes it the source both of all error and all immorality.

What, now, is an *external* revelation? What is the inspiration which dwells in prophets and seers? It is the same in kind with the inward revelation, but different in degree. In such men, the internal revelation is so strong, the intuition of the reason so clear, the divine light within so bright, that it brings into subjection all the other powers of their nature, and makes *them* a revelation to other men. They become the transparent *media* through which the Spirit of God shines into the world. They speak and act as they are moved within by the Holy Ghost. Their actions and their lives, no less than their words, are a revelation of God. — TRANSL.]

of God, then they have an external revelation of God. This is, in fact, what we call *external* or *historical* revelation. There may be different revelations of this kind, varying in their degrees of perfection. Every man, in whom the divine principle has acquired a comparative preponderance and dominion over the human, is, for his contemporaries, the mediator of a revelation. But he in whom the divine has completely subdued the human, and brought it into perfect harmony with itself, has fulfilled all revelations; and this we believe of Jesus Christ."

"Very just. And now you can answer the question I last put to you, concerning the office of the understanding in reference to revelation."

"In the mind of the inspired man, the immediate and divine knowledge and love have conquered and subjected to themselves the lower powers of the understanding. The understanding, which, having been first taught is then to become the teacher, is, by the indwelling God, itself educated to wisdom and virtue; is led on to a complete and manly maturity; and now, as a wise guide and teacher, regulates the sensual impulses and lower powers of our nature."

"That is correct. But my question particularly referred to those who were to receive this revelation. What is the office of their understanding in regard to it? What share has this faculty in the reception of a revelation?"

"In the mind of the mediator of the revelation, the divine principle of faith penetrates, enlightens, and purifies the understanding. In like manner, the divine principle, which is manifested by his words and actions,

will subdue the understandings of all who have any susceptibility for his loftiness and perfections."

"Well. But you have not yet answered my question as I wish. You say truly that the revelation manifests itself in words and works. But are not words and works proper subjects for the judgment of the understanding? They must use human language, appear in human relations, come in contact and conflict with human actions. In all these cases, must not the understanding come in to distinguish and decide? But now, if it be more or less confused and perverted, as it is in all, how can it recognize the divine?—how recognize it infallibly? For you will readily grant that the faith in an outward revelation, to deserve the name of faith, should be as free from doubt, as unconditional, as the faith in the inward revelation."

"I have it! It is the *feeling*, or the immediate judgment, which is strongly moved by the divinity which appears in the mediator of a revelation; and the understanding must obey this feeling. You have showed me that the understanding can never do more than arrange and give unity to the knowledge which it receives. This knowledge, on which it exercises itself, resides in feeling. In the reception of a revelation, therefore, it can only arrange and transmute to conscious knowledge the convictions which the unconscious feelings have received."

"This is perfectly correct. But there is one thing more to observe. When the mediator of a revelation manifests himself by words and by actions, by which will he operate most surely and efficaciously? by words or by actions?"

“ By actions, certainly ; for the whole man appears in his action, in which feeling, knowledge, and active energy are united. This must, therefore, operate most powerfully on the whole man. By the sight of an action, the feelings will accordingly be more certainly affected than by listening to words. In the latter case, the understanding plays the chief part. — You have led me to make an important discovery,” added Theodore ; “ I now at once understand the meaning of a *miracle*.”

The teacher indicated his approbation, and Theodore continued.

“ Miracles are, in the Bible, called *signs*, and *mighty works*. They are therefore not merely objects of wonder, but signs and expressions of a higher power, which fills the mind of him who performs them, and gives to him supremacy and dominion over the powers of nature. This dominion over nature is an emblem of that spiritual freedom, which is the first and holiest prerogative of the reason — the power by which it conquers the fleshly lusts which war against it, and by which it restores in itself the authority of wisdom and virtue. Wherever the soul displays itself by such mighty works, we look for a higher degree of wisdom and virtue ; we recognize in him who performs them a divine ambassador, and receive his doctrine as a revelation from God.”

“ But take care not to give too high a place to the evidence of miracles.”

“ Miracles serve merely to excite the attention ; they cannot, by themselves, prove the truth and goodness of what he who performs them teaches. They have a reference, too, to human ignorance and weakness, and would not serve for every degree of culture. What ap-



pears to one man a miracle, would seem to another to be in the course of nature. The spiritual energies of Jesus would probably have displayed themselves in our age otherwise than among the Jews of his time."

"But let me hear," said the teacher, "in what sense you understand a miracle; and what you mean by a dominion over the powers of nature."

"I can by no means understand by a miracle any thing which violates the laws of nature; and I believe that most of the accounts of miracles have been exaggerated by the love of the marvellous. What the contemporaries of Jesus supposed to be miracles, were only the results of a higher knowledge on his part, and an unusual confidence on the part of those who experienced them or beheld them." <sup>1</sup>

"That is rather a bold opinion; and I do not know what the theologians will say to you about it. But this may be left undecided; and I will only ask whether you are so well acquainted with the laws of nature as to say with certainty that any one of the miracles of which we have an account, is a violation of the laws of nature. Take, for instance, the miracle of walking on the water: do you consider it absolutely impossible for Jesus to have possessed the physical property of walking on the water as on the land?"

"Certainly; for this would contradict the laws of gravity, which we are well acquainted with."

"But I have known men who could not swim, and yet never sank in the water; and, if they plunged in, came immediately to the surface again."

Theodore was perplexed; and the teacher continued.

<sup>1</sup> See Note H.



“If you consider it possible for truth and goodness to be manifested in a human mind in perfect purity, you ought to consider the relation of such a man to external nature, and to his own physical organization, as different from that of other men. But perhaps we will speak more of this hereafter. Now, let us go back, and get a clearer view of the manner of receiving a revelation. You say that actions are best fitted to produce faith in the author of a revelation. You will admit that actions of a moral kind are better suited for this than those of a miraculous kind.”

“Certainly; for moral actions are immediate evidences of purity of mind; and, since there is a close connection between goodness and truth, they also afford proof of the truth of doctrine.”

“Let me add, besides, that moral actions, in their entire extent, make up the personal character; consequently the personality of the mediator of a revelation is the surest warrant for faith in the revelation. This is a very important consideration, which is overlooked by many theologians of the present time. If you reflect upon it, my friend, you will find that the faith of Christians rests mainly on this foundation. This will tend to clear up any points of our former conversation which may yet remain obscure. I hope we may soon converse again upon these subjects.”

Theodore thanked him warmly for his instructions, and departed much pleased with the amount of information he had acquired.

## CHAPTER IX.

HARTLING. HIS CHARACTER. HE DISAPPROVES THEODORE'S  
CHANGE OF PROFESSION. HIS VIEWS ON COMMUNITIES. SO-  
CIAL ORGANIZATION. CHURCH COMMUNION. SPIRIT AND FORMS.

AMONG the many acquaintances which our friend had made in the metropolis, there was a singular man, named Hartling, noticeable even from his outward appearance. He wore his beard long, and his clothes were made in the old German fashion. By nature of a severe disposition, he had increased this by his mode of education; and, in all his views of life, and all his habits, affected ruggedness and austerity. He had pursued various branches of study at the university, but especially history, and had devoted himself at last to the business of education. He seemed to have been much impressed by Pestalozzi's ideas in regard to national and popular instruction; but he carried them out in a way of his own, and added to them many original conceptions. He cared little for that part of Pestalozzi's system which consists in stimulating and strengthening the intellect by personal reflection and observation. He thought that, in popular education, every thing depended on the culture of the moral nature, of the sentiments, and the habits. He loved his country with patriotic ardor, and with a narrowness of affection not usual among Germans, so prone to cosmopolitanism,

and so ready to fall in love with foreign institutions and manners. He thought that this taste for every thing foreign, and moral lethargy, were the two worst foes of German happiness and greatness, and believed they ought to be opposed in every possible way. In the education of youth, he had apparently taken the Spartans for his model. He considered it the object of a true education, to strengthen the character, and to make the body robust; to give skill in military gymnastics, to encourage a rigorous self-denial, and to inspire a patriotic love for the community. He attended with Theodore the lectures of the professor whom we have so often mentioned, and they had frequently conversed together about them. In this way they became better acquainted, and learnt something of each other's affairs.

When Hartling heard that Theodore had relinquished the clerical profession, and had entered into the service of the state, he highly disapproved of it.

"I am sure you would think me right," said Theodore, "if you knew my reasons."

"They ought to be very good ones to induce you to give up the noblest of human pursuits."

"They were chiefly scruples of conscience; I had been robbed of my faith in revelation by the study of modern theology. How could I honorably discharge duties which were opposed to my convictions?"

"O, this wretched spirit of doubt! this miserable wish to know every thing! They will destroy the whole peace of our lives."

"And, besides, I believed that I should have a wider field of action and usefulness in my present occupation than in that of a village clergyman."

“A wider field indeed, and a higher one; but yet one far more insecure and unprofitable. I pass by your religious scruples; but in this other point you are wholly mistaken. The good of a people does not come from above — from the government; but from below — from themselves. It does not come from the forms of state and the letter of the law, but from the living spirit of an active, social life. The world is a great deal too much governed now. Our whole life is a network of laws, enactments, oversight, control, and drilling. The people are kept in leading-strings — they are treated always as minors. They will soon not be able to do any thing for themselves. And since they are not permitted to do any thing for the common welfare, except to pay taxes for the support of the government, the natural result is, that each individual only takes care of himself, and all patriotic feeling is sunk in the most despicable selfishness. Each one regards his own interest solely; each one thinks it a burden to be obliged to contribute to the expenses of the state, and tries, as much as possible, to avoid it; and even public employment is sought merely for a support, or, at best, from the love of honor or display.”

“You cannot charge me with this. Selfishness was not the motive of my determination.”

“I willingly believe it. But honestly confess whether you were not attracted by the glitter of a higher circle, which cast into the shade the humble situation of a country preacher.”

Theodore felt that this was, to some extent, true. The dazzling connections and the high refinement of the Landeck family had indeed heightened the charms

of Theresa ; but he could honestly assure his friend that he had been determined as little by the love of honor as by a merely personal interest.

Hartling replied, "Then the same coldly-intellectual spirit which deprived you of your faith in the doctrines of the church, has also guided you into a region which belongs only to the logical intellect, to sophistry, to arbitrary rules, to dead formulas. What business have you here with your pure love of truth, with your enthusiastic feelings? The noblest man here can be only a link in the great chain ; and, though at last he should climb to the summit, yet, worn out and dispirited by the tiresome journey, he could do no more than let the machine roll on in its accustomed path."

"Alas! you speak too truly. My short experience mournfully corroborates your words."

"It is not theory, it is not a system of forms which can awaken life, produce energy and action, and preserve them. This only can be done by a true community. And a community can only exist where individuals act as individuals ; where they can follow their own hearts, which are filled with love and enthusiasm for the good of the whole. To be sure, the official world ought to be, and might be, penetrated by the spirit of a community ; but it is alienated too much from the people, and constantly becoming more so, and yielding itself up to the spirit of caste. The spirit of a community is also destroyed by the mechanism of business, which has crowded in upon us from France, and in which all freedom and individuality is lost."

"A community! You use this word in a manner

which suggests many thoughts to my mind. Tell me more precisely what you mean by it."

"I understand by a true community a kind of spiritual organization. As the bodily organization unites in one whole all the separate organs and all the particular members of the human body, in like manner ought all those who have a common object, as, for example, the good of the state, to unite together in one body. Then all their separate capacities and energies will work harmoniously together for the common object, without clashing or opposing each other. The farmer, merchant, scholar, and artist, must contribute, each his part, to the general prosperity; he must sacrifice his individual advantage to the general good, or at least make it subordinate. Thus, as the hand, the foot, and the eye, help each other, and contribute to the good of the whole body, in the same way should all classes support each other, and coöperate for the welfare of the whole community."

"The soul, then, of a community is love, patriotic enthusiasm, disinterestedness, and self-sacrifice."

"You have used the correct expression. These are the *soul*; but the community needs a *body* also. The spirit of life, streaming through the organization, needs a form to bind it together. There must be veins and arteries in order to keep up the circulation. A community cannot be constituted out of feeling and sentiment only, even if all its members were equally filled and actuated by them; for this feeling would express itself differently with different individuals. Each man would be likely to view the common aim in a particular



way. Those whose hearts were equally engaged for this object, would look at it differently, according to the various culture of their intellects. At any rate, they would be very unlikely to agree as to the mode of attaining it, if they followed only their understanding and their own judgment."

"You think, then, there is a tendency in feeling to promote union, and in the understanding to produce division. I find this the case in religious matters, where most disputes relate to opinions."

"Not merely the action of the understanding, but also the influence of usage, tends to division. Suppose, for instance, that the form of government in any nation is changed. Let the new government be actuated by the spirit of wisdom and justice as fully as the old, yet it will be opposed by the partisans of the other, and the state will be distracted by contention. The intellect, the power of usage and custom, erect the body and constitute the form of the community, which ought to remain steadfast and firmly based; but the free and ever-new spirit of love must give it a soul, and preserve it from stiffening in formality."

"And this form of the community — in what does it consist, in your judgment?"

"First, in opinions. On certain points all ought to be agreed, as, for example, concerning the notion of honor. Where the opinions are fluctuating, the will wavers also."

"But do you wish for fixed opinions in a community? Will not this interfere with freedom of mind, and originality of character?"

"I only refer to those practical opinions which bear

on life, influence manners, and are of the nature of sentiments."

"Do you include among these religious opinions?"

"Certainly, so far as they relate to essentials. For example, no church can exist except it holds to the opinion that Christ is the Son of God."

Theodore was much struck by this remark. He only said, however, "I do not call that an opinion; I call it faith."

"As you choose," answered Hartling; "but it is a distinct proposition, and a religious sentiment is associated with it, which is not, however, absolutely the same thing. For one may reverence Christ as much as those who call him the Son of God, and perhaps more, without using these words to designate his greatness and perfections. After opinions, the principal things which go to constitute the form of a community are customs and constitutions, like the constitutions of corporations and societies. The value of these, as of many other things, has been much underrated in these later times."

Theodore perfectly comprehended Hartling's opinion, as regarded the last point; and his mind was so filled with new ideas, that he did not wish to prolong the conversation.

## CHAPTER X.

RESULTS OF THEODORE'S REFLECTIONS ON THE CONVERSATION WITH HARTLING. THE CHRISTIAN COMMUNITY. PROFESSOR A.'S VIEWS ON THIS SUBJECT. THE FAITH OF AUTHORITY. RELATION OF THE REASON AND OF THE UNDERSTANDING TO REVELATION. THERESA COQUETS A LITTLE. THE COUNTESS O. THEODORE'S DISCONTENT.

THIS last conversation fell in so exactly with the train of thought in the previous one with the professor, that it appeared to Theodore like a continuation of it. The thoughts which connected them regarded the personal dignity of the Mediator, and the nature of a Christian community. These gave rise to an entirely new train of reflections in the mind of Theodore, which took something like the following course.

The personal majesty and spiritual grandeur of the Mediator are the foundation of faith in revelation, and are the cause of the growth of a church, by the impression which they make on the minds of men. All who share this faith come with common feelings into the church, and extend further their convictions and their enthusiasm. Theodore explained by this thought the passage where Christ says to Peter, who had just acknowledged him as the Son of God, "Thou art Peter, (that is, *rock*,) and on this rock will I build my

church." Around this central point, of faith in Christ, assembled the apostles and early Christians, and all succeeding converts were united with them. So the church of Christ ever grew larger and extended further, until it has reached our day. Its origin and its continuance consist in its being a community. Its inner bond, its soul, are truth and love. Its body consists in the confession of the name of Christ, in the historical traditions concerning his life and death, and in the celebration of the sacraments. Our friend here recalled to his memory the community of Herrnhuters, with which he had formerly become a little acquainted, and, comparing with their close union the divisions of the great evangelical church, and his own apostasy, he sighed, and said, "Alas! the whole Christian church, to be worthy of its name, ought to be as closely united as they."

He communicated to the professor his new ideas on these subjects, who agreed with him, and added, "This *community feeling* ought to be born with all Christians, and confirmed in them by their education and by their whole habit of life, if they are to be genuine Christians. It joins to their faith in Christianity a kind of partiality in its favor, which, though a prejudice, is a protection against skepticism, and a sort of defensive armor for their faith. You may name this prejudice, if you will, *the faith of authority*. Something of this kind is necessary in all education and instruction. The child must believe in his father where he cannot understand him, though he can feel with him. The student must take his teacher's word for a great many things, before he can reflect on them himself, and wholly comprehend

them. The ancients prized this *faith of authority* much more than we, who have in fact almost relinquished it. But we are as far wrong in this as they were in over-estimating it. It ought to be no more than a guide and a support for the true inward and vital faith; but without it the last would be the easy prey of skepticism. Our innovating and skeptical theologians have fallen into error, because they did not possess this prejudice for the church, this church feeling.

"And now," continued the teacher, "we are able to survey the whole subject of the connection of reason with revelation. The recognition of any given revelation is an act of the reason; that is, of the original feeling. The reason recognizes truth and goodness in the revelation, or, as it were, recognizes itself again in it. But the way for this is prepared by the church feeling, or the party spirit of Christianity, which, being transmitted along the church from age to age, gives the reason a bias in its determination. Thus far we have found no place for a free examination and judgment of revelation. All, as yet, has rested on feeling and usage. But the understanding shall not be excluded from the field."

"Suffer me," interrupted Theodore, "to state the office of the understanding in the matter, as I regard it, that I may see how far I am right. The understanding may freely examine and try the reasonableness of the Christian faith, but the church feeling will stand by to watch its operations; not in order to restrain its freedom, but to prevent it from injuring the religious feelings by a needless skepticism. It does the same for the Christian as good manners for a well-educated

child, who will, indeed, when grown up, examine and judge of his father's commands, but, while doing so, will never lose sight of the respect and obedience due to him."

"You have expressed my idea exactly,"<sup>1</sup> said the teacher. "This distinguishes theological science from free philosophy. The one, in the examination of truth, goes from a distinct feeling, and from a fixed supposition; the other inquires independently and freely, and pursues the investigation wherever it may lead. It is a mistake in many of the theologians of the present time to take the stand-point of philosophy instead of their own, and so introduce doubts into the domain of theology."

Our friend was much pleased with the views he had now acquired, and his whole nature appeared elevated by them. It seemed as though he had been at variance with the world, and was now reconciled with it. In such a frame we wish the society of our friends; and Theodore went to see Theresa, not indeed to communicate his new philosophical views, which she could by no means comprehend, but to pass a pleasant hour in her company.

Theresa was standing at the window, looking at the parade of the soldiers on guard, who were just marching by. Our friend had long before this perceived with dissatisfaction, that this sprightly maiden, together with her accomplished mind, and the many resources she possessed for more solid entertainment, had an unconquerable curiosity to see shows, and too easily pre-

<sup>1</sup> [Literally, "You have spoken out of my own soul."—  
TRANSL.]



ferred the dazzling to the more quiet amusements. In accordance with this taste, she delighted more at the theatre in spectacles, operas, and ballets, than in the nobler and simpler drama, though not destitute also of susceptibility for this, and though inferior to no woman of her circle in a correct judgment. In the same manner, too, she loved the trivial and insignificant amusement of reading common-place novels, which she forgot as soon as she had skimmed them over, and which she laid down without carrying away a single impression.

As Theodore saluted his love, he saw by a glance through the window that Narcissus was among the officers drawn up on parade. Theodore's jealousy had been previously excited by this fop, who fluttered round Theresa like a butterfly. To be sure, he had no serious fears of him, nor did he doubt Theresa's faithfulness; but he felt hurt that this man's attentions should flatter her. He had the strictest notions of female virtue, and its purity seemed to him to be impaired by vanity. He expressed his suspicions in a jesting manner, which she replied to in the same way.

At this moment, the Countess O. was announced, one of the most beautiful women in the city, who, being married to an old husband, was surrounded by swarms of admirers among the young men. Her reputation was as yet unblemished; but she indulged herself in that sort of intercourse which is usually called *flirtation*. Theodore often met her in the house of Landeck, without noticing how frequently her large dark eyes met his own. The conversation at the present time became very animated. The countess seemed to

display all the resources of her wit and grace, in order to attract Theodore's attention ; and Theresa appeared endeavoring to outdo her in this, taking advantage of her being engaged to him, to treat him with more familiar playfulness. The situation was almost embarrassing for Theodore. He endeavored to maintain his self-possession, but could not avoid a feeling of uneasiness, which got the better of him.

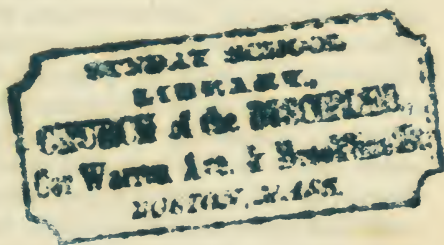
When the countess had gone, Theresa said, "See, my friend, the countess is pleased with you, and wishes to fascinate you. But I am not jealous. In fact, it gives me pleasure to show her that I am not afraid of her. You ought to feel in the same way about Narcissus. The pleasure of love is increased when we contend with a fancied danger of losing the one dear to us, and are obliged continually to renew our courtship. The quiet feeling of perfect security takes away the zest of our enjoyment, and makes our feelings tame and dull."

"But, dear Theresa," replied Theodore, with a deep feeling, nearly allied to pain, "this is nothing but the indulgence of an empty vanity. If two hearts are once truly united, why should they be separated by such fancies as these? Quiet possession does not produce sloth or stupor, for hearts which truly sympathize always draw closer together ; and, enriched by the interchange of feelings, the bliss of their love is ever increased and exalted. Life is infinitely rich and various, and, since the union of lovers is for life, and they share life together, there streams into them an inexhaustible fulness of nourishment for their love. I do not comprehend how you can bear to associate with

the countess, whose criminal purposes you are acquainted with."

"Bless me! how serious you are about it, dear Theodore," said Theresa. "If I took these things as gravely as you, we should at last be left wholly to ourselves, and tire and torment each other. Leave me my light-mindedness; it matches very well with your solemnity. I am sure you cannot doubt my love!"

Theodore's dissatisfaction yielded to her carresses, and the lovers passed the remainder of the morning together in cheerful and confiding intercourse.



## CHAPTER XI.

THEODORE'S FEELINGS TOWARD THERESA. LESS PLEASED THAN BEFORE WITH THE SOCIETY AROUND HIM. HIS SUPERIORS ARE AS LITTLE SATISFIED WITH HIM. HE LOSES AN EXPECTED APPOINTMENT. THERESA'S BEHAVIOR. NARCISSUS INCREASES HIS ATTENTIONS. REFLECTIONS ON DANCING. WARLIKE AND FESTAL DANCES. WALTZES AND QUADRILLES.

Our friend had never really loved Theresa, though his feelings toward her had been so strong. His profound nature might indeed be attracted, but never satisfied nor fixed, by her tender and fluctuating character, her refined culture, and the charms of her graceful figure. He first became acquainted with her at a period in which his eager and progressive mind, excited by the first glimmerings of science, had taken a view of life not harmonizing with his better nature, and which seemed to lead him away from himself. His taste at that time led him to take pleasure in what was easily understood, clearly expressed, and superficial. In this frame, he had renounced the pious and sterling faith of his fathers, for a new and airy doctrine, which dazzled, but did not satisfy him. In this state of mind, too, he exchanged the calm and holy calling of a clergyman for the more glittering career of public life, which promised him an occupation corresponding to his views. It was natural that, seeing Theresa at this

period, when his mind was turned away from the depths of human nature, it should have been taken captive by the clearness of her understanding and the readiness of her wit, and that his soul, full of feeling, but without devotion, should be charmed by her lively but superficial sensibility. Theresa's character was fully developed; she could expand no further. All that was in her nature was unfolded, and all the light of her mind played in glittering colors on the surface. But Theodore had scarcely surmounted the first stages of masculine culture, and there was far more in him than he himself even surmised. And now, exactly as his rich and profound mind unfolded, just in proportion as his views of life became more comprehensive, and as his earnestness and thoroughness overcame the shallowness and vacuity of his earlier culture, in the same degree did the distance between himself and Theresa become sensible.

Besides this, the external position of the lovers was far from being favorable to the continuance of their connection, and became less so every day. The society which frequented the house of Landeck, which had at first been so agreeable to our friend, began by degrees to dissatisfy him. The men whom he had then admired for the extent of their information and the character of their views, he came to know more intimately and understand more thoroughly. He had with many of them dealings in the course of business, and found that their sentiments were better than their conduct. In social intercourse they permitted themselves to judge freely of the measures of government; but when they ought to have exerted themselves to cor-

rect the abuses which they condemned, they submitted to them in silence. Theodore had also learned to see much more deeply into many subjects than when he first entered the family of Landeck; and he often discovered that the views of those men, whom he had at first so much admired, were immature and superficial. He saw that they had merely picked up, by cursory reading or conversation, a few thoughts, which they handled skilfully and expressed with readiness. Their style of social conversation was not deficient in animation and variety; but, when once the charm of novelty was over, its poverty and shallowness could no longer be concealed, and Theodore's feelings were hurt by its levity and coldness.

And now a circumstance occurred which occasioned our friend much pain. A situation of more importance than that which Theodore occupied had become vacant, which he considered himself entitled to aspire to, and the possession of which would enable him to be married immediately to Theresa. He did not obtain it, and he was supplanted by a younger competitor. He had an unpleasant conversation respecting this matter with Theresa's father, who explained to him, that his rival's success had been partly owing to the intercession of a very influential relative, but that the main reason of Theodore's losing the promotion was, that the minister regarded him as a man of restless character. It had been remarked that he carried into affairs crude and impracticable notions, and did not know how to adapt himself to circumstances. The old man enjoined his future son-in-law to be on his guard, and keep quietly to his own sphere of duty,



and, at the same time, expressed the wish that he would not apply his time to studies which, instead of contributing to make him an accomplished man of business, rather interfered with this object. "Especially," added he, "I beg you would give up Professor A.'s lectures. I consider him a man of confused notions, and I know that he is not in favor with the government."

Theodore defended his teacher, and would not agree to relinquish the study of philosophy. "It is," said he, "useful in every situation, and gives us clear views of all the relations of life. Is not wisdom needed in the highest of all arts, that of government? Is not the wise man the true king?"

"Perhaps he is, in the republic of Plato," answered the old man; "but what we want is practice and experience."

Theodore endeavored to satisfy him, by promising to cultivate experience and practice as well as wisdom, and appealed to the good opinion of his superior, who was well satisfied with his diligence and punctuality. He then urged Landeck to consent to his union with Theresa, and conjured him not to postpone his happiness longer on account of a prejudice. But the old man held fast to his own opinion, and allowed himself to be shaken neither by entreaty nor argument.

Theresa's deportment toward her lover seemed to be somewhat changed after this event. Theodore redoubled his tenderness, in order to atone for this wrong, however unintentional on his part. But she appeared colder, and did not conceal that she was hurt by the disappointment. She, indeed, clothed her

vexation under the garb of disinterested sympathy for Theodore; but this sympathy was not of a kind to sustain, but rather to unnerve him. He represented to her that this event was unpleasant only because it interfered with the fulfilment of their engagement, but that the real obstacle to this was her father's prejudice. He would yield honorably and patiently to this prejudice, but wished the assistance of her buoyant disposition to help him bear it. "There may be worse things for us than this," he added, "in the life we have agreed to pass together. This short delay will prolong the pleasures of our engagement. We ought not to give way in the first trial we encounter."

Theresa endeavored to reassure him, and promised to do her best; but he did not fail to perceive that she was destitute of that elasticity of spirit, by which man rises above misfortune, and becomes greater in suffering than in joy.

As if to increase Theodore's annoyance, Narcissus grew bolder in his attentions to Theresa, and she did nothing to keep him within proper limits. The entreaties and warnings of her jealous lover had no effect, for she always disarmed them by a jest, and never took what he said in earnest. If, however, he appeared wounded, she could immediately appease him by the most graceful fondness. But a shadow of distrust and dissension lay between them, and, though often driven away, returned ever again.

Theresa's love for dancing occasioned new trouble. She danced very finely. Her ever light and slender figure, which appeared to the greatest advantage in the regular and rhythmic motions of the dance, and the

sweet pleasure which animated her countenance, made her at such times a very charming object. Theodore loved to see her dance, and to be her partner, as he also danced remarkably well. But he had often advised her to be more moderate in this enjoyment, as he feared that too violent and continued exercise must be injurious to her delicate health. He soon lost his taste for dancing altogether, and thought he had discovered that it was immoral. "Is not," thought he, "every dance, whether waltz, minuet, quadrille, or reel, only an allegory of love? Does not every melody, movement, and figure, breathe the most voluptuous and effeminate feelings? It cannot be well for youth of both sexes to come near each other—for the youth to embrace the maiden—for their hands to touch and their glances to meet so closely—while their senses are so excited. The dance becomes, indeed, more noble and pure as it is more skilful and richer in rhythm and figures, because then the attention is directed to the motion itself, and the influence of art purifies any improper feeling. The idea that, in artfully-contrived representations, young persons should express the joy and freshness of their unworn life, is in itself not wholly to be condemned. But art should prevail in it over unrefined enjoyment, and the spirit of these recreations ought to be purer and nobler than that of mere gallantry. The sexes should be kept more apart, and the perpetual theme of the dance ought not to be, as now, the joining of hands, the uniting in pairs, the seeking and finding of each other, the forsaking and reuniting again." Love, so he thought, is opposed to publicity, and is even unsuitable as a subject of social

conversation. Its place is solitude, confidential intercourse, domestic life. He saw that, in this, as in all things, our life was poisoned by vanity, by effeminacy, and the thirst for pleasure, and that a higher purpose was as necessary for true delight as it was for earnestness.

Theodore communicated his thoughts on this subject to Hartling, who not only approved them, but went much further, and would only allow of warlike and festal dances. According to his opinion, the two sexes should never dance together. The young men should exhibit warlike dances at national festivals. The girls should either never dance in public, or only on similar occasions, at the celebration of joyful festivals, as the harvest feast, and the feast of roses.<sup>1</sup> The spirit of the dance, in all these cases, should be moral and intellectual. Dances, he said, were always sacred among ancient nations, and usually were under the direction of the priests; it was only in the degeneracy of Greek and Roman manners, that banqueters at their suppers had voluptuous and mimetic dances exhibited before them. Our present dances, which are an invention of French frivolity, had their origin in the gallantry of the middle ages, which was at that time useful in softening the rude manners of the men. Since this rudeness has wholly disappeared before an all-relaxing effeminacy, and there remains for our youth scarcely any strengthening influence, these dances should be

<sup>1</sup> [*Feast of roses*; a festival resembling our May-day sports, in which the best girl in the village is chosen queen by her companions, and receives a crown of roses. — TRANSL.]

now regarded as a truly poisonous indulgence. It is a pity that the church, through its rigorous and severe holiness, should have retired wholly into the spiritual world, and thus the influence of religion should be withdrawn from the lower pursuits of life. Therefore, on one side stand rude lust and outrageous licentiousness, and on the other the highest and most spiritual devotion. What religion, therefore, fails to do, must now be accomplished in the public national life.

Theodore thought this opinion too sweeping; and yet it confirmed his disinclination for the usual kind of dances. Above all the rest, he disliked waltzes, because he thought that they contained the most undisguised allegory of love. The genuine French quadrille, and the minuet, he preferred to the others, as expressing more of art and of grace. But these were seldom danced, because few possessed the necessary dexterity.

He communicated this alteration in his taste to Theresa by degrees, and with caution; and, from time to time, made remarks upon the subject, which she, however, neither understood nor valued. "I neither think nor feel any thing, when I dance," said she, "but the enjoyment of the motion; and my preference, as regards a partner, is for the best dancer, whoever he may be. It is only when I dance with you," said she, caressingly, to Theodore, "that I see something besides the accomplished dancer." Theodore had, from the very first, waltzed with no one but Theresa. He had taken pains to make her perceive it, and had secretly hoped that she would follow his example; but she had not done so. He had too much

delicacy to express to her his dissatisfaction, and, indeed, it gave him no serious anxiety. He was only really annoyed when she danced with Narcissus. They were unquestionably a handsome couple, which attracted all eyes. But so much easier was it for our friend to be jealous. He could not help begging her that she would, in future, for his sake, avoid waltzing with Narcissus. She made the promise, and kept it, but merely from good-nature, not because she shared her lover's feelings. Narcissus perceived Theodore's jealousy, and assumed an air of triumph; and his manners became yet more forward.



## CHAPTER XII.

A WATER EXCURSION. MUSIC ON THE RIVER. MUSICAL SOUNDS AND COLORS. WATER AND MOUNTAINS IN A LANDSCAPE. AMUSEMENTS ON SHORE. THERESA A FLOWER-GIRL. NARCISSUS EXCITES THEODORE'S JEALOUSY BY HIS BEHAVIOR. THEODORE'S PAIN.

THE conduct of Narcissus had already given rise to much trouble between the lovers, before Theresa resolved to treat him more circumspectly, and keep him at a proper distance. She adopted a more reserved manner toward him, and avoided his society as much as possible. At the same time, she redoubled her tenderness toward Theodore, and sought every method of cheering him, and binding him to herself more closely. Our friend was neither insensible to this kindness, nor unthankful for it; only the impression would have been stronger, if the effort she made to please him had been less evident; and her vanity, and love of receiving attentions, would sometimes break out involuntarily, as happened on the following occasion.

It was a very pleasant season of the year, and Theresa, on one of its finest mornings, issued invitations for a rural party of pleasure. The company assembled before the gate of the city, on the bank of the river upon which they were to sail to the chosen

spot. Two pleasure-boats awaited them. A pleasant breeze from the west blew their colored streamers in the direction of their course, and the stream, reflecting the blue heavens, spread quietly out between its green shores. The company assembled in the most excellent spirits, and Theresa, who, with her party, was first on the spot, received the others, as they arrived, with a friendly and graceful welcome. Toward Theodore she was to-day particularly attentive and tender. She mentioned to him the names of those who were invited, and remarked, as if by accident, yet in reality to show her attention to his feelings, that she had invited Narcissus, but knew that he could not come, since he was obliged to be on parade this day.

The company were at last collected, except a few gentlemen, who were to follow by land. They embarked, and set sail with a pleasant breeze. Theresa had sent a boat before, with some musicians; and the party was pleasantly surprised at hearing the sound of the bugles across the water. Theodore thanked his love, by a tender glance, for this thoughtful arrangement. While the company were conversing, he listened with deep delight to these tones, and his eye rested on the blue and wooded hills which in the distance bounded the river, as it stretched out into the ocean.

When the bugles ceased, the lady who sat next him remarked, "You seem to enjoy this kind of music very much."

"I think it," replied Theodore, "exactly suited to give a poetic enjoyment and beauty to a scene like this. Listen to those cool, warbling tones," — the

bugles were just recommencing;—"do they not resemble the rustling of the breeze in the wood upon our right hand? and do not these high, clear notes image the soft green of the meadows stretching out on the left? Those soft and muffled notes, on the other hand, are like the distant woods, veiled by the blue depth of the atmosphere; they excite such feelings of desire as when we look at the distant future, or the happy past."

"I once heard," answered the lady, "musical instruments compared with colors. The bugle would unquestionably be green."

"O, what a pretty comparison!" said several.

"There is a good deal of truth in it," said Theodore; "but you could hardly find as suitable a color for every instrument."

"I would call the flute blue," remarked Theresa; "for it is as soft and mild as the blue heaven which arches over us now, and makes the same gentle impression on us."

Others added their suggestions to assist in carrying out the comparison of instruments and colors; but they soon met with difficulties, and disagreed with respect to many of the resemblances.

"The more complicated the instruments are," said Theodore, "the more difficult does this comparison become. And, in fact, it rests on no just basis."

This assertion excited some surprise, as it was Theodore's remark on the music of the bugle which had occasioned the comparison.

"I only meant to say," returned he, "that the feelings excited by the sound of the bugle correspond with

those which we have in looking at a beautiful wooded landscape. They are not produced merely by the green color of the woods and meadows, but by the whole landscape, and by the refreshment and excitement of the open air."

The music recommenced, and all listened more attentively than before, while they sought to compare the impression produced by the sight of the landscape with the effect of the music; and, when the music ceased, the company remained for some time silent.

Theresa looked toward a friend who was sitting opposite her, who had been lately brought to the capital by her husband, and was still somewhat homesick for her beautiful country on the Rhine. "Does not this scenery please you?" she inquired, in a tone which expressed her sympathy for her homesick friend.

"I miss my dear mountains," answered she; "neither has this river the majesty nor power of the Rhine, though broader and more sea-like. Yet I am always glad to see a large sheet of water, and my heart seems to expand with it."

"Wherein consists the charm of water scenery?" asked some one. "A vast surface of meadow, however green and pleasant, does not make the same impression as a lake; yet they resemble each other in many particulars."

"The charm," replied another, "lies in the motion of the water, and in the reflection of the sky and land in it."

"But principally," said Theodore, "that a surface of water is distinguished from the rest of the landscape so decidedly, that it gives us the perception of a great

object, while a meadow melts away into the other parts of the scenery which it resembles. As a mountain shoots boldly up, and so gives us an idea of sublimity; thus decidedly, too, is a great river or lake distinguished from the objects around, and gives variety to the landscape. And thus I can easily suppose that our friend may feel herself in some degree compensated for the loss of her favorite mountains by this wide-spreading river."

Amid such conversation as this, they had finished the excursion, and disembarked at the place where they were to refresh themselves. It was a point of land, or promontory, which ran out into the river or bay; and, being shaded by trees, and containing a summer-house, afforded a pleasant resting-place, and an open view over the water. The company partook of refreshments, and Theresa played the hostess very charmingly; not with city formality or stateliness, but helping her guests herself; handing about the milk, and other things of the sort, and assuming the manners of a country housekeeper; with which the simple dress, which she seemed purposely to have selected, was well suited. Thus occupied, she appeared to the greatest advantage; and Theodore's eye followed her with delight, while the country scenery around awakened dear remembrances in his breast. The whole company was in excellent spirits; various amusing games were undertaken, and jest and merriment prevailed.

At last it occurred to them to try to give some extemporaneous representations, as well as they could, with scarcely any means of disguising themselves. They represented alternately Jew pedlers, troubadours, mar-



ket women, shepherdesses, and similar characters. Theresa was not behind the rest in this amusement, and surprised the company in the character of a charming flower-girl. She gave to one and another of those present some particular flower, accompanied with a sportive and witty application to their character or circumstances. It seemed as though she had undertaken this character merely for Theodore's sake; for she handed him a forget-me-not, telling him to be true to his love. Her basket was almost emptied, when she observed Narcissus, who had arrived during her absence. He came directly from the neighboring parade ground, and was in complete uniform, with helmet and cuirass, and had a very warlike appearance. "And shall I have no flower?" said he. "Has Flora no present for me?"

Theresa was surprised, and almost embarrassed; for she had not expected Narcissus, and dreaded Theodore's jealousy. But she could not overcome the vanity which prompted her to play her part through. She found in her basket an oak twig, which she gave to Narcissus, saying, "The laurel is the fit reward of the conquering warrior, but these woods do not produce it; take these oak leaves, and remember to fight bravely for your German fatherland."

Narcissus made a suitable reply, and placed the twig in his helmet. The company were much entertained with this occurrence.

While they were about engaging in other amusements, two more officers of hussars arrived, who had also been prevented from coming before by military engagements. Narcissus took them aside, and spoke



with them privately, and then proposed to the company to give for their amusement a little military play, which they joyfully acceded to.

The officers went out, and presently the two hussars came riding rapidly in, with loud shouts. One of them leaped from his horse, and, going up to Theresa, declared that this beauty was his prize, and was about to carry her off. While she was trying to escape, half in jest and half in earnest, Narcissus appeared, who was immediately recognized, by his emblems, and the war-cry with which he saluted the robbers, as the Christian knight, who came to rescue the beauty from the hands of villains. The hussar left his prey, and leaped on his horse; and then began a conflict between the knight and the two robbers, which, after being carried on with much skill, terminated in the flight of the latter. Narcissus dismounted, and led Theresa, who had remained, from surprise and curiosity, standing at a little distance from the company, to her father, to whom he presented her, as though rescued from impending danger. At the same time, he fell on his knee, and begged, in the gallant phrase of the chivalry romances, to be permitted to devote himself to her, as his mistress, and that she would give him a ribbon to wear, as her color. Theresa took off her scarf, and hung it on his shoulder, exhorting him always to use his sword for the protection of persecuted innocence, and the defence of female honor. Narcissus was rewarded for this pleasant little drama by the general approbation of the company. But Theodore's feelings were hurt by it. He could not exactly find fault with Theresa's conduct toward Narcissus, thus far. Yet neither could he repress his feelings of distrust and

disquiet. In fact, though the behavior of Narcissus was perhaps improper, and certainly indelicate, in selecting a lady for the heroine of this pantomime who was known to be engaged to another, yet Theresa was also to blame for not having previously exerted herself enough to keep him within the bounds of a proper respect and due reserve. But now, encouraged by the praise he had received, his conduct toward Theresa during the rest of the time that the company were together was such as to be noticed by others; and Theresa's vanity made it impossible for her to refuse the attentions of one who had distinguished himself the most of the company. Theodore appeared not to notice it, and conversed much with the others; but his heart was pierced ever more deeply by the sting of jealousy, and it cost him much effort to affect the appearance of gayety.

They now set out on their return. It was a splendid evening. The sky and the water blazed with the glories of sunset, and the towers of the city lay dark in solemn majesty against the evening sky. The tones of the bugles melted away in soft and long-drawn melody, and in every other heart awakened sweet feelings of desire. But they excited only pain in the bosom of Theodore. Far away, beyond the sunset clouds, his spirit flew to his dear home, and to the grave of his mother. He knelt beside it in spirit, and offered the sacrifice of a childish tear. His moist eyes met the look of his sister, who seemed to have detected his feelings. He pressed her hand sadly, but did not venture to express in words the thoughts which filled his heart.

## CHAPTER XIII.

FREDERICA'S UNHAPPINESS. LANDECK'S EXTRAVAGANCE. PRINCE C. POLITICAL MOVEMENTS. PATRIOTISM AND POLICY. THEODORE LOSES HIS RESPECT FOR LANDECK.

NEITHER was his dear sister happy in her connection with Landeck. It seemed that this young pair were not to enjoy the pleasures which belong to parents, and this occasioned distress to Frederica. Landeck was very much occupied with his business, and the rest of his time was often consumed in social pleasures, in which his wife could not often share. He loved display, and liked the reputation of keeping up a large establishment. In addition to this, he played high, and was unsuccessful. In this way he exceeded his means. The emoluments of his office were not large; the income from Frederica's inheritance was indeed enough to support an ample establishment, but Landeck's expenses knew no limits. In this way Frederica had been already several times subjected to embarrassments, from which her brother, who did not use the half of his income, had relieved her. She urged her husband to be more prudent, and he promised to reduce his expenditure, but permitted himself to be led away by one inducement and another, constantly excusing himself by the plea that his situation and connections required

these sacrifices. But these connections were a source of regret to Theodore, no less than to his sister. To her the actual world by which she was surrounded remained always strange, and her simple and true heart was repelled by its vanity and coldness. But Theodore also distrusted the men with whom his brother-in-law was most intimate. In particular, he had a profound dislike for Prince C., a man who had great influence at court, but was obnoxious to all honest patriots on account of his hostility to the people. He was a great epicure, and passionately fond of gaming, and was one of the chief causes of Landeck's extravagance, as he courted the prince's favor by contributing to the gratification of these passions.

Theodore expressed to his friend his dislike to this connection, and remarked that it was unworthy his character to be the associate of such a man.

Landeck replied that, in order to succeed in the great world, one must have influential friends.

"But," interrupted Theodore, "the friendship of the bad makes our success no better than failure."

"When we have once acquired influence by their means, we can break off the connection."

"I am afraid not," replied Theodore. "Take care that the evil principle you have once called to your aid does not hurry you away with itself!" He then, with the ardor of an earnest friendship, reminded him of the resolutions they had mutually taken to labor only for truth and justice, and to preserve in all situations the virtue of citizens and the spirit of men.

"I have not forgotten it," replied Landeck; "but

policy is absolutely necessary too, for without it we can accomplish nothing."

Theodore felt that his friend was not the same to him as formerly, and was silent.

Hartling, who took a very lively interest in political affairs, and was always correctly informed with respect to them, came, some time after this, to our friend, in a state of great displeasure. He brought him the news of an alliance which the government had concluded with a foreign power, and which was considered by all true friends of the country as in the last degree treacherous and base. "We had, to be sure," said he, "only a choice between this treaty and war. The last would have been burdensome and dangerous, but honorable. The other is decidedly disgraceful, and may wholly destroy our independence, and will certainly subject us to shameful sacrifices."

Theodore inquired in what way it could have happened. "The king," replied Hartling, "is said to have been decidedly opposed to the alliance. This might have been anticipated from his straightforward and courageous character. But a party at court, headed by Prince C., has contrived, nevertheless, to bring it about, fearing the means which must have been used in order to carry on a war successfully."

When Theodore asked what these means were which would have been necessary, Hartling answered —

"A levy *en masse*. Wars at the present time can no longer be carried on with the regular armies; and in such a one as this, especially, wherein we should fight for our very existence, it would be necessary to arm the whole nation. But those haters of the people, who



live in an element of distrust and trickery, like worms in the midst of corruption, were afraid lest these measures should produce insurrection and revolution, or, at least, lest the nation should escape from its present helpless tutelage. In this last apprehension, I admit, they were well justified."

Hartling had learned, moreover, that much bribery had been practised in the course of the transaction, and confessed that even Theodore's brother-in-law had been suspected of yielding to it. This information wounded Theodore deeply, and he determined to search the matter to its bottom.

That Landeck had been engaged in the conclusion of this treaty might be inferred from his official situation. The only question was, whether his conduct had been dictated by honest conviction. Theodore asked him for the reasons which could have led the government to take this step, and Landeck explained them as follows :

"In our state," said he, "there are now two parties, who contend for the confidence of the king. One of these is the ultra-patriotic party, which has unquestionably the most talent in its ranks, and the leader of which is General \* \*. This party is for war — war to the last extremity."

"I have lately become acquainted with this general," hastily interrupted Theodore, "and at the first look he won my confidence. What decision and fire in his eye! what simplicity and confidence in his whole bearing! what an ardent and powerful spirit!"

"But notwithstanding this, he is an *ultra*," replied Landeck, coldly. "He and his party calculate neither



our resources nor our situation, and would madly stake every thing upon a single cast. The other party consist of the friends of the old order of things, the great proprietors, the principal officers of the court and the state. These wish to keep things as they are, and dread the hazards of war. They believe that an alliance with the dreaded foe can alone deliver us; and this, too, was my opinion."

"But this treaty is associated with disgraceful sacrifices now, and its future results are uncertain. It seems to me that we run as much risk this way as the other, and are, besides, dishonored. Our courage and our sense of honor should have decided for us in this instance."

"This alliance affords us time; and that, of itself, is no small advantage."

"But the national honor is lost, and its spirit is broken. These are certain and irreparable injuries. This treaty is also a piece of treachery and faithlessness, for you will seize the first opportunity to break it; and is this right?"

"Dear Theodore, you look at this matter from your point of view correctly; but that point is one which the statesman cannot occupy. He must ask what good policy dictates. In our political world, that is the only guide, and both honor and justice must sometimes yield to expediency."

"Did I not foresee this? The society of bad men will corrupt the good. You have renounced the service of justice, and have become untrue to yourself."

Landeck justified himself by appealing to the power of circumstances. Theodore contended that in all cir-

cumstances there could be but one law, and that honesty must be also the best policy. But since they could come to no agreement on this point, Theodore finally said to his friend —

“I conjure you by our friendship, then, to tell me this — Have you in this matter been disinterested? They accuse you of having received presents from a foreign power. Clear yourself from this accusation if you still place any value on my friendship.”

“How violent you are!” said Landeck. “It is true that, after the conclusion of the negotiations, I received a present; but I received it only as a just tribute from an enemy who have already received so much from us. I was not determined in my opinion by it at all, and only followed the convictions of my understanding.”

“But was this consistent with the principles of honor? It grieves me much, very much, that you should have committed such a fault.”

“I necessarily incur such expenses in my situation, that I cannot dispense with any assistance which accident may offer me.”

“I will make up the loss, though it cost me half my fortune; only send back this ill-gotten money.”

“It is too late. I could not send it back without giving offence and doing harm.”

Landeck's better feelings were finally moved by the impression which Theodore's uprightness made on him. He confessed his fault, and became more warm and confiding toward the friend of his youth than he had been for a long time. But Theodore observed with terror that he was destitute of power to return to the path of honor. He had promised, indeed, gradually to

break off his intimacy with Prince C. ; but he took no apparent step toward doing it : on the contrary, he appeared to attach himself to him more closely ; the consequence of which was, that he was promoted to a more important office, which he evidently owed to the prince's influence ; and, being offered, soon after, an order of knighthood by the foreign power with which the alliance had been concluded, he could not resolve to refuse it. His conscience, after this, embarrassed him in Theodore's presence, so that he shunned being with him alone ; and, as Theodore had almost relinquished the hope of rescuing him, he also suffered the intimacy to cease, though from a different motive.

There cannot be a more painful situation for an ingenuous and affectionate mind, than to live in such a state of estrangement with an old and dear friend ; for Theodore still loved Landeck, and the remembrance of the years they had passed together at the university was still fresh in his heart. He often mourned secretly over the loss of his friendship, which threatened him, and which, in fact, he had already endured ; for their former confidence had fled, and could not return in its original purity. He recalled the warnings which his mother had given him with regard to Landeck's character ; her tender image came before his soul ; he thought of his unhappy sister, who had been so painfully mistaken in his treacherous friend ; and he looked on himself as the cause of her misfortune. Neither could he think of Theresa without a feeling of uneasiness. His spirit yet clung to her, but her fair image was darkened by many a passing shadow. Whichever way he turned, there seemed to come upon him a weight of gloom and a

sense of insecurity: it was as though he had lost every thing, even himself. The views and opinions, for the sake of which he had relinquished the office of a clergyman, and had entered his present situation, he had already partly changed, and the whole tendency of his mind at that time appeared now to have been erroneous. He tormented himself with reproaches on this account, yet soon saw that they were not deserved. He appeared to himself like one who, leaving the direct road, has lost himself in attempting to discover a new and better way. But as yet he was unable to find the path which should lead him back from his wanderings.

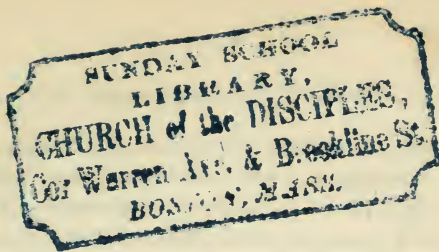
THEODORE.

PART FIRST.

BOOK SECOND.







## CHAPTER I.

THEODORE'S MODE OF LIFE. KOTZEBUE AND IFFLAND. VALUE OF THE PATHETIC IN THE DRAMATIC ART. CRITICISM UPON IFFLAND'S "HAGESTOLZ." VALUE OF A MORAL PURPOSE IN WORKS OF ART. THE RIDICULOUS MORE POETIC THAN THE OFFENSIVE. WHY.

IN such a situation and state of mind as this, our friend could do nothing better than improve himself by the study of science and art, and attend to his immediate duties, without thinking of any thing beyond them. In his intercourse with Theresa and her family, he avoided every thing which might lead to unpleasant disagreements. He made use of Theresa's musical talents, and her fine gift of reading aloud, to give to their amusements a cheerful and more liberal character. He also went constantly in her company to the opera and the theatre. He had, indeed, always to contend with the prevailing tastes of the Landeck family; and Theresa herself did not always coincide with him in her choice of musical and poetic works, nor her opinion of their merits. But Theodore was able judiciously to modify her tastes, and bring them gradually into accordance with his own, or at least to give the ascendancy to his own judgment. He also occupied himself with scientific works which treat of æsthetics, and of the theory of the beautiful. In this way he acquired

many new ideas, his taste became more pure and more thorough, and he even derived great advantages from these studies for the general objects of life.

Theresa still took much pleasure in the dramas of Iffland and Kotzebue, although their reputation had, for some time past, much diminished. As Theodore was very little acquainted with the works of these poets, and desired to form his opinion of their value after a thorough examination, he complied with Theresa's taste, and went with her to see them performed. By degrees, he communicated to her his opinions respecting them, and she was forced to agree with him, though not always very willingly. For the purpose of showing the progress of our friend's mind, we will communicate some of his criticisms.

They had been one evening to see the performance of Iffland's "Hagestolz." All, including Theodore, were moved by the tender and touching character of Margaret; and Theresa said triumphantly to her friend, "Well; you are, at least, satisfied with this drama, for you were unable to conceal your emotion."

"Dear Theresa," he replied, "you know that I do not consider pathos the highest triumph of poetic art. Very often, tears come into my eyes, while my taste is wholly dissatisfied. Emotion can sometimes be excited by a few successful touches, and sometimes by the mere tricks of art. Just so, bad preachers can make the women cry, by allusions to deceased friends, without producing any edification. Neither does the degree of emotion depend solely on the strength of the impression made on the mind; it depends also on the degree of susceptibility of the person who receives it.

Tears are often only the result of bodily weakness; and therefore they always come first into my left eye, which is not as strong as the other."

"You remind me," said Theresa, laughing, "that, when I once looked surprised at seeing you pass your hand over your eyes, you said, 'It is only my left eye which is moist—that signifies nothing.' But were not both your eyes wet to-day?"

"I admit that the emotion I experienced to-day was of the better and more spiritual sort," replied Theodore. "Nevertheless, my final judgment on the whole piece is not very favorable."

"And now you are going to disturb my pleasure again."

"I only wish to explain to you clearly what you *have* felt. Confess that, in reality, only the two last acts, in which the scene was laid at the farm, and which formed so sweet a rural picture, gave you much pleasure. That which occurs in the first acts, between the counsellor, his sister, and his servants; his unfortunate courtship; the discovery which he makes respecting the character of his sister;—all this excites no emotion, and, indeed, is almost tedious."

"I confess that I found it sometimes not only tiresome, but also disagreeable. The characters of the sister and the servants were very tamely and badly represented by the actors."

"And, as to the two last acts, the part of Margaret is their distinguishing feature; and, in the delineation of this character, the poet has succeeded admirably, in his way; but it is only *in his way*. That is to say, his object throughout is to produce emotion. At the

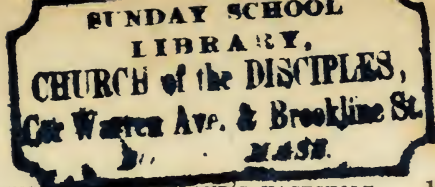
very first, the natural, open manner in which she receives the counsellor, is intended to contrast with the stiffness of city life which had preceded. She mentions with emotion the death of her mother, in order to excite emotion; and her firm trust that her deceased mother's prayer will be her protection, if she is pious and good, touches the heart with inevitable certainty. An act of noble generosity, by which the counsellor relieves the poor family, makes a deep impression on Margaret's heart. Pathos is the element in which every thing moves. The power of the growing passion, which sends the girl out into the field before day to gather flowers for the counsellor; her unwillingness to leave the house, because she wished once more to see her lover; the innocent manner in which she sings the song; her sweet surprise, on receiving the proposal of the counsellor — "

"Is it not all beautiful and lovely?"

"O yes! but all these traits are laid so strongly in, every thing tends so toward the pathetic! This kind of poetry stands in the same relation to true poetry, as scene-painting to genuine landscape-painting. The soft blending of colors, the harmonious atmosphere, is wanting. One can hardly breathe in such a perpetual flow of pathos; we are drowned in feeling; and, when it is over, we are more tired and exhausted than refreshed and elevated."

"I cannot wholly deny it. But I always supposed it was the aim of poetry to move us strongly, and to excite our feelings."

"There was a time when I thought so too. I was first led to doubt it, by perceiving that the greatest



poets, like Goethe and Shakspeare, do not so evidently make emotion their aim. The pathetic is a sort of moral stimulant, like those of the taste and smell. The art of the cook and perfumer does not consist in giving us what is pleasant to the taste and smell in large quantities, but rather in a due mingling and an apt transition. So, also, the poet should regard less the strength than the harmonious proportions of the emotions which he excites. The stimulus of the pathetic may also be strikingly illustrated by certain attractive musical tones,—as, for example, those of the flute,—or with melodies falling singly into the ear. There is no composer who would wish to be always repeating the tones of the same instrument, no matter how musical it might be, or the same melodies. This would be monotonous. But he would create a harmony of many instruments—a manifold succession of melodies blending into one whole. The harmonica is the most melting of all instruments, and yet it is the most useless in relation to the purposes of the artist.”

“This illustration makes the subject very clear to me. The tones of the harmonica have always touched my feelings; yet, when the impression passes away, it leaves nothing behind but the insignificant and unmeaning tune which has been played.”

“Besides all this, consider that the beauty of the rural pictures in the last acts is brought out by their sharp contrast with the manners of the strangers from the city, especially with the counsellor’s sister and his servants, in a way by no means satisfactory to a delicate or refined feeling.”

“Yes; I felt especially hurt that the counsellor must



purchase his own happiness by sacrificing his sister, and leaving her to her own bad temper. This is a discord in the piece."

"The whole drama is not arranged according to a symmetrical proportion of parts, or with reference to an harmonious satisfaction of the feelings, but rather on the contrary plan. The object of the poet has been simply to impress the lesson that an unmarried life hardens the heart and makes us unhappy. He becomes a moral teacher rather than a poet. He would move us and interest us in order to make us get married; not in order to give us an harmonious, refreshing, and elevating view of life. The poet regards it as a matter of indifference whether a man is married or not. The marriage state and the bachelor's are for him merely empty situations of life, in each of which, as in the picture-frame, may be shown mind, heart, character—in a word, life. The poet should comprehend and describe life, and that always in its inmost depth and peculiarities, not its merely external relations. Neither should he introduce those deformities and disorders of our existence, which present to us, instead of life itself, only its shadow and its show, except he represents them mirthfully. The characters of *Mademoiselle Reinhold* and of *Valentine* are thoroughly unpoetic, and wound the feelings by showing us human nature when thoroughly depraved; yet there is nothing of the ridiculous about them, or, at least, it is overpowered by the hateful."

"Explain to me how it is that the ridiculous is a better subject for poetry than the hateful or offensive."

"It is always the office of poetry to exalt and cheer.



The poet must show us life, not in its common-place and vulgar forms, but idealized and ennobled. The limitations, the passions, the vulgarities, which come in rude conflict with us in real life, and excite our anger and hate, should not beset us in the same way in the poetic world. We ought not to be oppressed and hemmed in there also, but should be lifted to a height from which we may cheerfully overlook the whole scene; our smiles, not our anger, should therefore be excited by it."

"It is true that we cannot at the same time laugh at a man and be angry with him. A perversity which appears ridiculous does not disturb our serenity or cheerfulness."

"The poetic significance of laughter lies yet deeper. It arises from the perception of an incongruity—a perversity. To perceive an incongruity, we must have a rule by which to judge it. This rule is our ideal standard of life; the incongruity lies between the ridiculous thing and this standard of what it ought to be. While we smile at it, that higher ideal comes dimly into our consciousness—we are lifted above the incongruity into the free ideal world. Thus the thing which is in reality deformed, becomes, by means of this foil placed beneath it, a cheering, though a reversed, image of life."

"I do not perceive wherein lies the peculiarity of this laughter-moving incongruity. Do we not also judge by an ideal standard the offensive and hateful objects, which nevertheless do not excite our laughter? The character of Mademoiselle Reinhold contradicts

the ideal which we have in our mind of the female character."

"Surely; but this contradiction injures and offends us, and that because our moral feeling is hurt by it. Immorality is not an object of laughter, because we are placed in a constant attitude of conflict with it. We cannot rise above this position, except by relinquishing our moral feeling. Consequently, this is not an object for poetic contemplation, but for moral condemnation. Only folly is laughable, because, though not wholly indifferent in a moral point of view, it yet does not immediately touch the essence of morality. Folly is, in fact, a vanity, a nothing; and we rise above it while we smile, in the faith that it is but a fleeting appearance, and not the destruction of a reality. But we cannot regard immorality as a nothing. It is a something very odious and criminal."

"This is a little abstract, Mr. Philosopher! Make your meaning clearer."

"You will understand me at once, by reflecting on the distinction between a judgment which we form freely, without a particular purpose, and the judgment which is limited by a particular purpose and interest. Suppose that a young girl is courted by an old fool, who is favored by her father or uncle, and whose courtship is likely to prevent her from marrying the man she loves. To the girl herself the old man will very probably be odious and offensive, because she looks at his behavior from the confined point of her personal passion. To the indifferent spectators, however, he will merely appear ridiculous, because, from

their position, they can judge his follies freely. And though we take an interest in behalf of the girl, yet it is not so strong as to impair our freedom of judgment."

"This I can fully comprehend."

"But, now, there are objects, which always engage our personal interests, for which we must be always onesided partisans; and these are moral objects. What seems openly and decidedly opposed to them, we cannot judge freely; we must take sides against it; our mood is earnest, not mirthful; and thus it is clear that the immoral cannot be an object of laughter."

"I now fully understand you; and I also see that there is still less room for laughter where the poet makes it his object to teach us, and to make us take some particular view of life. Neither he nor the spectators can free themselves from the confinement of this precise purpose. They are compelled to judge all things in reference to this settled object." <sup>1</sup>

<sup>1</sup> [Tieck somewhere ridicules these moral dramas, by the following dialogue between two of the audience:—

"*First Spectator.* 'In this piece there is much moral.'

"*Second Spectator.* 'Yes; I already begin to grow better.'"

TRANSL.]

## CHAPTER II.

KOTZEBUE. HIS "JOAN OF MONTFAUCON." MORAL TENDENCY OF A WORK OF ART. IT DOES NOT CONSIST IN MORAL JUDGMENTS, BUT IN THE SPIRIT OF HIS WORK. GOETHE'S "EGMONT." GOETHE'S "TASSO."

ON another occasion, the conversation turned on the dramas of Kotzebue. They had just witnessed the performance of his "Joan of Montfaucon;" and the skill of the actress who took the part of Joan had obtained for the piece great applause. But Theodore, notwithstanding, expressed himself dissatisfied with it. "Every thing in this play," said he, "is dressed up, high-wrought, overstrained, and extravagant. Every thing is calculated for effect, and therefore it is filled with glaring contrasts and striking situations. The frankness and magnanimity of Albert von Granson is strongly contrasted with the cunning and knavery of Lasarra; the beautiful sincerity of Philip von Montnach with the treachery of his father; the innocence of the young maiden with the black wickedness of her foster-father. All is pure white and black, in sharp relief."

"But this," said some one, "produces incident and action, interest and sympathy."

"It shows the poverty of the art, which needs such means as these. There is neither truth nor beauty

in such contrasts. Life never shows us characters so unmixed and decided. There is no villain who has not some amiable and respectable side to his character; there is no innocence nor virtue without its fault or weakness. At least, there are personal peculiarities, which soften the blackness of guilt, and make the splendor of virtue more pleasant to us. But Kotzebue's characters have no expression of their own, but only one *mien*, which is immovable, like a mask. They do not live; they are not intended to live, but to be pulled with wires, like puppets. As unnatural, too, is this bold relief, in the connection of the parts. It produces no harmonious nor attractive image of life, but every thing jars together convulsively."

Theresa now asked Theodore his opinion of the character of Joan.

"She is a perfect pattern. She is bountiful, amiable, faithful, chaste, prudent, unterrified, unshaken. She is all you can wish; and yet her character rather repels than attracts us."

"I think I know the reason. Is it not because the poet has purposely heaped all these virtues upon her, and his purpose is too easily detected?"

"Exactly. At the very beginning, you are shown how bountiful Joan is, and how beloved by her subjects. The people, who assemble to welcome her, are like hired encomiasts; all they say seems so purposely arranged. What heroic moral courage she discovers, when in the power of Lasarra, and the boy emulates her noble sentiments! Yet we feel a secret dissatisfaction; we remember that we are at the theatre; all appears legerdemain and grimace."

"You will not permit the poet, then, to show us patterns of goodness, and still less the opposite extremes of wickedness and depravity. Do you, then, admit of no moral tendency in works of art?"

"Every thing in art should be animated by the spirit of morality; but I wish for living beings, and not moral machines. I do not wish for assorted contrasts of good and evil, but for a free mixture of the two. To make this clear, I must be somewhat prolix. — The contrast between good and evil lies merely in our conscience, but not in the external world, except so far as we can apply our view externally. The rule which we apply is our own conviction, which can never be exactly the conviction of another person; hence others can never wholly coincide with us in our judgments respecting good and evil."

"That is very evident. But yet there is a universal opinion respecting good and evil, in which all agree together."

"If I grant this, it is only as regards the people of the same age, religion, or nation. But, in all particular cases, men will differ as to the moral goodness of an action; at least, while they are ignorant of its motives, which they always must in fact be, since no one can look into another's heart. If, then, the judgment of good and evil is the property of the individual, and belongs to his moral understanding, it is clear that this cannot be suited for poetry, which ought to describe life as it is in itself, not as it appears to this man or that. I go back to the distinction I before made between a free and a confined judgment. The moral judgment is always a confined one; we can



never go out of ourselves in forming it. But poetry ought always to take us out of ourselves, and lift us above ourselves."

"But how is a moral spirit to be displayed in poetry?"

"The poet ought not to anticipate the decisions of morality, nor prepare them beforehand for his readers. He should leave them free; he should not arrange his poem in order to bring out contrasts of good and bad, but should suffer life to appear in its true and lovely form above these oppositions."

"May not the poet, then, excite any moral interest?"

"Surely; but not so as to make us love one character, as good, and hate another, as bad. Morality consists, in the first place, in a certain power, which shows itself in action, and, secondly, in the conformity of the action to a law. This conformity is the foundation of our judgments upon good and evil. I ask of the poet to leave these judgments free. He will do this by placing at the foundation of his work, not a precise law, like that which appears in any particular opinion, but the general and free law of life, as it lives in all human convictions. On the contrary, he should show us the moral power expressed in a fixed form, and this is the element in which he ought to move; by this means, he will attract, delight, and elevate. The moral power consists in the freedom of the mind. If he represents human life to us in its freedom and self-dependence, our moral feeling is thus appealed to; though no precise moral precept may come at the same time into our consciousness."

As Theodore had not been fully comprehended, he was requested to illustrate his meaning by an example.

“Let us compare this moral heroine, Joan of Montfaucon, with Goethe’s Egmont. Egmont is a hero — a friend of his people and his country — an amiable, high-spirited, and genial man. But he is not exactly what he ought to be. Not only is he unsuspicious from his own sincerity, but from levity. He is reckless both of his own and the people’s welfare. He goes to visit his mistress at night. Nevertheless, he stands before us, great, attractive, and estimable. He lays no claims to our admiration, yet we admire him. He is what nature has made him, not as he would be if modelled after any human standard. To one model he conforms indeed — to the model of humanity, of magnanimity, of spiritual beauty. But this model is not traced in him so plainly as to compel us to see it. Always one may see, in Goethe, how a poet may be *moral* without *moralizing*. Unquestionably, the fairest flower of his dramatic muse is ‘Tasso.’ In this are to be found neither heroes of goodness nor types of evil. Antonio is so far from being the latter, or even vulgar and base, that Tasso, at the end, throws himself confidently into his arms.<sup>1</sup> Virtue and baseness are not here represented in conflict, like light and darkness. Nothing brings the characters — who are all more or less noble, amiable, and high-minded — into variance or opposition, but the passions of love and jealousy, which, restrained by delicacy of manners, occasionally break loose. The eclairsissement is produced by Tasso’s

<sup>1</sup> See Note I.

want of self-control. But this, again, is occasioned by a train of circumstances, which makes him seem the victim of fate. Goethe has consequently only used the weaknesses of men as a means of carrying on the action, and never has painted them in such odious colors as to offend the moral feeling. All, again, breathes the highest moral spirit, without our being able to take away with us a definite moral. One might say that 'Tasso' was meant to preach moderation; but how this simple thought disappears amid the wealth of nobleness, beauty, and grandeur of soul, which is developed in the poem! We seem to be walking amid gods and heroes, whose very controversies are great and generous, and we feel ourselves elevated by the sight of them."

## CHAPTER III.

THE PRINCIPLE OF THE ETHICS OF KANT. ITS DEFECTS. CONNECTION OF RELIGION WITH MORALITY. SCHLEIERMACHER'S DISCOURSES ON RELIGION. CONVERSATION WITH PROFESSOR A. RESPECTING THEM. NATURE OF RELIGION. EXPRESSION OF RELIGION.

IN these dramatic criticisms of Theodore, the reader will trace a view of morality superior to that contained in the ethics of Kant, which he formerly had prized so highly. A larger knowledge of human nature and human life had led to this change of opinion, while the more comprehensive philosophy of Professor A. had convinced him of the coldness and poverty of Kant's moral system, and indicated to him a truer path. In order wholly to understand the present position of Theodore's mind and heart, it is necessary to become acquainted with the principles of his ethical system.

The central point of Kant's ethics lies in the conception of what he calls the *categorical imperative*, or the pure *ought*. Kant showed, that in the human mind there lies an original necessity of obeying the moral law, out of pure respect for it, simply because it commands our obedience. He thus gave to morality a domain and foundation of its own, and rendered it independent of any external law, or of regard to any thing out of itself. The word *ought* commands an

unconditional obedience, and the will in the same way recognizes that it must yield unconditional obedience. This commanding *ought* he named the *categorical imperative*, that is, the *unconditional command*. This idea of pure respect for the law, as such, is a very lofty one, and perfectly correct, so far as regards the *form* of true morality; but, if we stop here, we have only the empty shell—we have not yet the *substance* of morality. For we must immediately ask, What *is* this law which commands? and what determines the will to obey it? Respect supposes something to be respected; but law, in itself, cannot be this something. For, if so, morality would be consistent obedience to any law, no matter what; and virtue would be the same thing as consistency. Kant never sufficiently stated what this *substance* of the law is; and the ethical writers who succeeded him substituted in its place the current moral maxims taught by experience, tradition, and reflection.

In this way was built up a very disjointed fabric, consisting of pure principles which appeal to the depths of the mind, and moral precepts only borrowed from experience, but which are invested by those principles with the garb of necessary truths. Thence the mania for moralizing; thence the rigor and severity in enjoining duties on oneself and others. Nothing came of it all, but a stiff, small-souled virtue, without impulse and without ardor. And though, when the question "*Why* ought I?" is asked, the answer of Kant seems to exclude all considerations of utility and personal advantage, yet, by the question "*What* ought I?" these same selfish considerations are at once re-

admitted, in moral precepts drawn from what experience has shown to be expedient.

The fundamental defect of Kant's investigation concerning morality consisted in his overlooking the *feeling*, and falsely assuming that the will was determined by the intellect. His ethical system was thus taken possession of by the understanding, and, as the feeling had no place in it, it was destitute of warmth and life.

Theodore's teacher, on the contrary, saw the fact that there is in the heart a feeling, which is an original power of the soul; which is the root of the moral law; which at once excites and directs the will; in a word, *love*. The essence of his system of ethics was, "Let love be in the heart, and let the will obey its guidance." In this way, the shell of Kant's *categorical imperative* was filled with a living kernel. To give a clear insight into the nature of this love, constitutes moral instruction; to excite and purify this love, and to strengthen and habituate the will to obey it, constitutes moral education. The essence of love is unsearchable, and is lost in the depths of the Deity, who *is love*. But, for us, there is a perfectly intelligible rule given; that is, to love the image of God in our neighbor and in ourselves.

To find the connection between religion and morality occasioned Theodore much trouble. According to Kant, morality is the only foundation of religion, and religion is nothing more than morality, except that it gives us faith in immortality, and in God as the author of future retribution. But even this faith is also based upon morality. For the moral nature of



man gives laws to itself; and only in order that its laws may extend to all things, and stretch into eternity, it becomes necessary to believe in a just Ruler of the world, and in an immortal existence. But such a faith as this appeared to our friend an insecure and mournful one. We have already seen the unhappiness it occasioned him. By this faith, man is made to lean wholly on himself, and he can believe in God only while he believes in himself and in virtue. And, besides, it is rather a cold hypothesis, a work of the intellect, than a living power. Theodore saw that there must be a close connection between religion and morality; for every page of the Bible inculcates virtue and righteousness. But where lies the distinction between them?

When he had reached this point, he met with Schleiermacher's "Discourses on Religion," the main purpose of which is to describe religion as it exists in itself, and as it exists in connection with other departments of intellectual and moral life. He never had received so deep an impression from any book as from this. He read it through several times, in order to comprehend the multitude of ideas suggested by it.

Theodore was particularly struck with the following things in this work: the description of religion, as it exists originally, in its unconscious life, in the heart which has been grasped by the spirit of the universe; the distinction made between this unconscious religious life and the consciousness of it—between the feelings themselves, and arranging, connecting, and expressing them in a system of opinions; the contrast between the reception of religion inwardly, and the

mischievous practice of adopting the opinions of others, and seeking to dress our mind in convictions brought from without, or boldly selecting and rejecting opinions from among them. These thoughts were not wholly new to Theodore, for he had already learned to distinguish between the original and derived convictions of the human soul; but, in the way they were here viewed, they gave him new insight, and were very profitable to him.

He next attempted to obtain some clear ideas concerning the relation of religion to morality; and the book gave him the key, in its comparison of religion to science, and morality to art. "Science is the existence of things in our reason; art is our existence in the proportions and forms of things. We can neither possess science nor art, except as our mind becomes one with nature — except as the finite and infinite meet together in our actual life." This union of the finite and infinite Schleiermacher calls the essence of religion. He places this in the feeling, religious science in the intellect, and morality in the active powers. Knowledge and action are both evolved out of those depths of feeling where the finite and infinite mysteriously blend together. By religious feeling, man comes in contact with the infinite universe; by knowledge and action, with the living world, and with the things around him.

Accordingly, religion stands above knowledge and morality, uniting the two, and penetrating them with its spirit. "Knowledge and action may be thus explained. They both result invariably from our desire of uniting ourselves with the universe through the

medium of some particular object. If the power of the object preponderates over ours, so that it draws us into the sphere of its existence, whether through perception or intuition, we call it *knowledge*. But, if the power on our side preponderates, so that we stamp our existence on the object, and impress our mind upon it, we call it *action*." Knowledge and action, therefore, are our *particular* relations to the world; religion, our *universal* relation to it.

All this Theodore could comprehend; but he did not clearly see the relation of the religious feeling to that feeling which excites the will, and which he recognized as the source of the moral law. Are they one and the same, and differing only in their direction? This appeared to be Schleiermacher's opinion; but, if so, why does one feeling impel to action, and the other not?

In this dilemma, our friend had recourse again to Professor A. "I am glad," said the professor, "that you have met with this excellent book, which I am acquainted with, and prize highly. The philosophy which prevails in it is not exactly mine; but it is sometimes useful to go upon another's ground, in order to come back with better insight upon our own. Let us commence with the principle, which is perfectly correct, that religion lies in a feeling, from which are unfolded knowledge and perception on the one hand, and morality, with action and art, on the other; and that all are united in this original feeling. But now I differ from the author, and say—In the original union of the soul with the universe, is found a twofold element, which I shall call the law of the *unity* of a

thing, and the law of the *purpose* of a thing. In other words, a thing has a nature of its own, and a relation to other things. Its nature and its relation are, indeed, originally one; the purpose of a thing lies in the unity of its nature; what it is in itself determines what it shall be to other things. But things have this twofold element—first, they are to me *what* they are; and, secondly, I love them *as* they are, or ascribe to them their just value.”

“Being, therefore,” interrupted Theodore, “is, in its unity, an object of knowledge, and being, in its purpose or value, is an object of morality. This, I suppose, makes the distinction between theoretical and practical philosophy.”

“Your remark is correct,” replied the professor; “but do not forget that both these departments of philosophy have for their object *our* particular relation to things. They view things as situated in time and in the natural world; religion views them as they exist in eternity and in the supernatural world.—To return to the ‘Discourses on Religion.’ In the view which the author takes of the nature of religion, I find this defect:—He tells us that the object of religion is the infinite, the universe, the soul of the world. But what this is, is not clearly defined. According to my view, it is the *eternal unity and adaptation of things*. This indicates with precision the substance of religion. The summits of science and of morality run together in religion. From science it takes the doctrine of immortality, of freedom, and of the Deity, as the highest unity of things. From morality it borrows the idea of a moral kingdom, of a kingdom of love, which it

frees from its finite limitations, and places in the eternal essences of things."

"I understand you. Religion exists in the domain of the unconditioned, infinite, eternal, and gives to the finite and limited substance of science and morality this infinite value. And am I right in expressing the relation of the moral feeling to the religious feeling in the following manner? The moral feeling, I should say, is directed toward the finite, and impels the will to give to love a real existence in the finite. The religious feeling, on the other hand, directed toward the infinite, goes out far beyond the world of action, and its inexhaustible nature cannot be comprehended by actions alone."

"That is exactly the view I take of it. The religious feeling is—how shall I express it?—neither altogether active nor passive. It is the *rest* of the soul; it is the full satisfaction of the heart, in which all desire, all longing, is still. Yet, though not a condition of action itself, it is the fountain of all activity, since from this elevated state of rest man soon returns into the sphere of action."

"According to this, I should be inclined to say that religion was more closely connected with morality than with science. For the moral feeling is constantly exciting the religious feeling, and is as constantly excited by it. Not so intimate is the relation of religion to science. True, science must always hold fast to the idea of the unity of things, which lies at its foundation, and which is a religious idea. But science is occupied in the realm of knowledge rather than that of feeling. I understand, therefore, why so much is said in the



Bible of morals, and so little of science. It seems to me, also, to be a great mistake in Schleiermacher to say, 'Only bad spirits, and not good ones, possess man and impel him.' For, in the Bible, the Holy Spirit is declared to be the principle both of religion and morality."

"You are right; and for this reason, too, morality and piety are often regarded as equivalent. But have you reflected at all on the way in which religion comes into the consciousness, and is manifested in the life? In the 'Discourses on Religion,' this point is not made remarkably clear."

"The author, I recollect, makes a distinction between the original religious feeling and the knowledge of the feeling — between the conception and the contemplation — or something of the sort."

"And the distinction is correct. But still religion, in its immediate operation, is concerned in all the workings of the human soul. But, besides this, it has a peculiar sphere of its own, and we refer to this domain of religion whenever we speak of religion as something particular."

"If I have correctly understood the author of the 'Discourses,' religion, in this latter point of view, is what he calls *contemplation*. He speaks of a society, a community of the religious, the organ of which society is inspired oratory, poetry, and music. The church he regards as such a society of the pious, in which they communicate to each other their devout feelings and contemplations."

"And, indeed, religion does exist in contemplation. But contemplation is a kind of reflection, and reflec-



tion is the exercise of the understanding. Accordingly, we are making religion a matter of the understanding and of knowledge, instead of feeling, as we had before determined."

"Schleiermacher must mean some other kind of contemplation; for he had expressly distinguished religion from knowledge. I believe that this contemplation or reflection is wholly different from the knowing faculties, being simply an observation of our religious feeling."

"You will see the matter still more plainly by considering that the understanding, in its loftiest consciousness, must take notice of all that passes in the mind, and be aware of the existence of feelings which it cannot comprehend nor analyze. I will now ask how the understanding takes note of the religious feeling. Is it by means of distinct conceptions?"

"I should suppose not; for a conception or notion is a scientific or purely intellectual thing, and religion should not express itself scientifically."

"But all conceptions are not purely intellectual. The conceptions of a miracle, of inspiration, of revelation, which Schleiermacher, as you recollect, places in the realm of religion, have something indefinite about them—something of the obscurity of a feeling. Notions, also, may be so connected as to express, not thoughts, but feelings, as you will see exemplified in poetry. The feeling has also figures and images by which to express itself—as the Christian figures of heaven, of angels, and the like. These things, taken together, constitute a mode of religious expression, not purely scientific and intellectual, but rather *æsthetic*."

“I suppose you mean, by *æsthetic*, that way of expressing an idea which is adapted rather for the feelings than the understanding. It is a form of expression allied to the fine arts, which move the soul by its perception of beauty. The fine arts, or the world of æsthetics, would thus be joined to religion as its organ of manifestation. I now understand what Schleiermacher says in his ‘Discourses’ about the relationship between religion and the arts.”

“You will obtain further light on this subject when we come to my lectures on æsthetics. You will then see that Schleiermacher, in his ‘Discourses,’ does not notice art sufficiently, and has taken too narrow a view of the expression of religion, and of religious fellowship. *Æsthetic* symbols are the surest and highest means of expressing the religious sentiment.”

## CHAPTER IV.

WALTER THE PREACHER. RATIONALISM AND SUPERNATURALISM.  
NARROWNESS OF BOTH PARTIES. MIRACLES.

THEODORE was very impatient to obtain the information promised him by his teacher, and was much pleased with the prospect of attending his lectures on æsthetics. In the mean time, he accidentally met with an old university acquaintance, with whom he had attended theological lectures, and with whom he had become slightly acquainted. Walter — for that was his name — had hitherto been occupied in different places as family tutor, and now had an appointment in the metropolis as assistant preacher. He was surprised to find his old acquaintance in this place, and especially in this new employment, and was much interested in hearing of the step Theodore had taken. “I consider you a happy man,” said he, finally, “that you have been able to follow your convictions, and renounce the clerical profession. I would have done so too, had I the means.”

“I think I was too hasty in doing it,” said Theodore, “and should now, perhaps, not take this step. The doubts which then distressed me have been since partly removed, and will, perhaps, be wholly so.”

“I do not precisely know what your doubts were;

but the controversy between Rationalism and Supernaturalism has disturbed, and still disturbs me, especially since I find that my superiors here are not favorably disposed to the Rationalists. I am forced to conceal my sentiments; and this takes away my peace of mind and my happiness, because I am naturally not inclined to dissimulation, and think it wrong."

"I am sorry to hear it, especially since I now consider the subject of that controversy a thing of little consequence."

Walter begged, with surprise, that he would explain himself.

"Neither of these parties—that which calls itself Rationalist, nor that which is entitled Supernaturalist—stands on the genuine religious basis. They are both imprisoned in the letter and in formulas. They regard religion only as doctrine and institution—as dogma and statute—and not as a living feeling. The Rationalists wish to maintain the freedom of the human mind, which is much to their credit. They will recognize nothing as religious truth which is not taught by the reason, or, as they call it, by natural religion. But this natural religion is only a system of abstract notions, taken from one or more schools of philosophy. Thus they surrender again their freedom of thought, since, instead of using the powers of their own mind, they adopt, with a blind faith, the opinions which have dropped, like husks and shells, from the mind of another. Although they contend earnestly against a faith based on authority, they are, nevertheless, though unconsciously, confined in a like faith themselves. The only true freedom of mind—the only possible

intellectual independence—is in *originality*<sup>1</sup> of feeling and thought, and in the free adoption of what was original in the mind of another. Of all this the so called Rationalists are wholly ignorant. But the Supernaturalists, on the other hand, expressly renounce their own powers of mind, and swear a blind allegiance to the misunderstood letter of the Bible, and cling to the external confessions of the church, which they adopt with a dead belief. In a few of the best among them, the religious feeling lies hidden beneath the letter. They feel, perhaps, that the institutions of the church have an important and useful influence upon the religious life, and so they contend for them all, with a zeal not according to knowledge.”

“In truth,” replied Walter, “I have never considered the controversy in this light; but I remember that I was once told, by a philosopher of the school of Kant, that the Rationalist theologians were generally very poor philosophers, and had never understood the spirit of Kant. He adduced, in proof of this, that they had never understood his doctrine of radical evil, and had refused to recognize the Christian dogma of natural depravity.<sup>2</sup> Yet the main point of dispute seems to be, whether Christianity had a supernatural and miraculous origin; or, in other words, whether it is an immediate divine revelation.”

“Yet both parties take a false view of this disputed point, on account of that very narrowness and dulness of mind of which I have spoken. The Rationalists adhere to what they call *natural*, which is derived from

<sup>1</sup> See Note J.

<sup>2</sup> See Note K.

a limited, empirical, and sensuous philosophy, and are ignorant that all nature, whether of the spiritual or of the material world, depends on the supernatural, and is only its manifestation. They are not aware that every thing original and immediate in the soul pours up from a hidden, secret fountain. Having themselves only learned by rote and at second hand, they think that in Christ is nothing original and new, but at best only a new combination of old ideas. Thus, too, they cannot conceive that, in our physical nature, hidden powers are working, which connect together, in a secret manner, our mind and body, and defy the explanations of science. And, on the other hand, the Supernaturalists understand as little of freedom and originality of mind. Having themselves received every thing by tradition, they imagine that revelation was poured into Christ and his apostles, as through a tunnel. Being passive and lifeless themselves, they consider the spiritual condition of inspired men as likewise a passive and lifeless one. Though they always have the word *supernatural* in their mouth, they cannot conceive of miracles except in a natural and material manner. They think that a miracle is a momentary suspension of the laws of nature, and a slight alteration in the machinery of the world. As much as they prize faith, they cannot believe except they see; and, if they had lived in the time of Christ, they would have seen no miracles at all, because, like the Pharisees, they would have been looking for signs from heaven."

"But still the question recurs, whether the miracu-



lous accounts, visions, and revelations, of which the Bible speaks, are to be taken as real."

"That is a mere question of history, which is to be decided by criticism. If the books in which these stories are told are genuine, and their writers are worthy of credit, then we shall receive their accounts as matters of fact."

"You believe them, then, to be possible."

"It seems to me that the miracle of a revelation—that is, of the original and spontaneous beginning of a moral and religious movement—cannot well be imagined without extraordinary attending circumstances. One undeniable miracle inclines us to the reception of other miracles."

Walter looked with surprise at his friend, and acknowledged that he did not understand him.

"Do not be afraid of my making common cause with the mere lovers of the marvellous. Before my criticism, much of the miraculous part of the gospel history would disappear. But I yet believe, in general, that the extraordinary and lofty spirit of Christ announced itself by extraordinary and wonderful works." And then Theodore added that he considered many of the accounts of miracles to be merely mythic or traditional.

"Then you still side with the Rationalists, and oppose the Supernaturalists in their blind reception of miracles."

"I believe that I occupy a middle ground between the two. I believe in miracles; but I will accept as such no particular fact, until I have critically examined it."

“It appears to me, then, that you have not approached very near to the faith of the church. Nor could you, even now, with a perfectly easy conscience, assume the office of a preacher, since you do not receive the miracles in which the great majority of Christians believe.”

Theodore was indeed unable to reply to this, and the conversation was therefore broken off for the present.

## CHAPTER V.

THE OPERA. EFFECT OF MUSIC. UNINTELLECTUAL CHARACTER OF MOST MUSIC. GLUCK'S "IPHIGENIA IN AULIS." MOZART'S "MAGIC FLUTE." VALUE AND DESECRATION OF MUSIC. CONCERTS. THEIR FAULTS. INSTRUMENTAL MUSIC AND ITS DEFECTS. OFTEN UNMEANING.

THEODORE often visited the opera with Theresa, which gave them frequent occasions of conversing about music. He soon succeeded in disgusting her with the ornaments and flourishes which the singers were accustomed to give, and with the difficult neck-breaking trills, and other artificial graces, which usually, when skilfully performed, brought down immense applause. At first she was surprised at Theodore's preferring the singing of young *artistes*, who were little known, to that of distinguished singers. But she understood it when he said that the former had more soul, and that there was an unhackneyed air of innocence about them. And, indeed, her own singing had always been in this very style. Theodore soon had the satisfaction of seeing the taste of the public alter, and coincide with his own, owing to an actress who, confiding in a splendid voice, neglected all the artifices previously in use among the singers, and trusted solely to the expression of feeling. But Theodore found it harder to

free Theresa from the usual prejudices in respect to musical composition.

She had, in fact, no idea of music, nor of what its effect ought to be. The aim of all operas and concerts appeared to her to be, to give entertainment by what was exciting, manifold, and agreeable in music, or, at best, to produce emotion by single passages of pathos or tenderness. Here, as in poetry, she preferred to every thing else what was pleasing and touching; and the more attractive was it in proportion as it was soft and melting. It was harder for Theodore to oppose this taste, because he was a gainer by it, since while in this frame she was always unusually kind and tender toward himself. But, on the other hand, he observed that characters of such susceptibility were not always able to retain the good impressions which they received, and to withstand temptations; and he also noticed that the freedom and strength of intellect were frequently injured by the emotions caused by art. The intellect should float on free pinion, superior to emotion, and smile even in the midst of its tears.

Theodore objected to most musical compositions, that they wanted sense, and that they were mere noise and jingle. He seldom found expressed, in the songs of the opera, the idea or the feeling which the poet had intended, and which the situation of the *dramatis personæ* would naturally induce. The only object of the composer often seemed to be, to give the singers an opportunity of showing their powers of voice. This charge of intellectual emptiness Theodore brought more particularly against the Italian composers, with a few excep-

tions. He gave the Germans, and especially Mozart and Beethoven, the preference in the richness and fullness of their compositions. But he sometimes found them deficient, not even excepting Mozart, in the standard of true beauty, in simplicity, moderation, and keeping. The free flow of thought seemed often checked, while they luxuriated in the abundance of their fancy. And often they appeared unable to escape from their own ideas, and perpetually came back to them, repeating them and carrying them out into the minutest details.

Theodore preferred the operas of Gluck to all others, on account of their earnestness, simplicity, and grandeur, but especially for the fresh and youthful ardor, which animates the cry of grief no less than the jubilee of joy. The performance of the "*Iphigenia in Aulis*" made a very extraordinary impression upon him. It was as if, borne on eagles' wings, he was carried over blooming meadows and the tops of hills, up into the cheerful blue and clear sunlight of heaven. What exulting joy! what tender, deep, yet powerful sorrow! what dreadful energy of rage! what an heroic conflict of passions! And all, too, so transparent and clear! such a sway of the form and substance by the shaping intellect! such a pervading life, mind, and creative power! "You may see," he said to Theresa at the close of the performance, "in this masterpiece, my idéal of music. This composer knew what he wanted to effect; he was inspired, yet a perfect master of his inspiration. You can measure the value of any work of art by the impression which this music has made on you." And, in fact, Theresa had been strongly moved by it. "It is this which I demand of music, that it shall

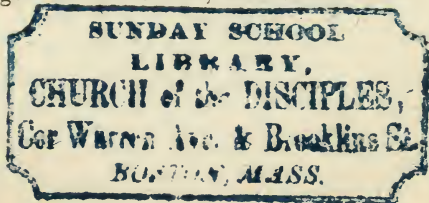
put the mind in a frame which shall long endure and echo to its strain; that it shall give it elasticity and vigor, and inspire it with a joyful desire for all that is excellent and noble."

Theresa was a great admirer of Mozart, and loved more than his other operas that of the "Magic Flute." She thought it satisfied all the demands which Theodore had made on the opera, and was glad to hear it announced as in preparation, and soon to be performed. Theodore was not very familiar with this piece, and she wished to convince him of the correctness of her taste; and she enjoyed the pleasure of seeing that he agreed with her, and was much satisfied with this opera. In the graceful and imaginative style of art, he placed it in the first rank; and not only admired the profusion of charming melodies, and the accompaniment of an elaborate, yet simple harmony, but was especially pleased with the wonderful expression and significance of the melodies. "In many operas," said he, "the hero sings airs merry enough to dance by; and the music, words, and action, sometimes seem to have no relation to each other. Every note here is expressive, and seems to come from the very soul of the character. The greatest display of fancy is unquestionably in the character of the Queen of Night. In the airs which he gives her, Mozart has expended all that is magical and enchanting in his genius. He has not even shunned the highly-ornamented and curious graces, the difficult turns and long intervals, which make her flute warble like a nightingale. Papageno's song is full of gayety and humor, with a vein of fancy. The Moor sings with an ardor burning as the climate of his native



land, and with the narrow and animal feeling of an uncultivated mind. The lover's song is graceful, simple, and full of tenderness; those of Sarastro and the priest are solemnly earnest, and even sublime. In fine, the outlines are so distinct, the colors so living, that we are made deeply conscious of the plastic power which resides in music, as well as in the other fine arts. And, joined with this affluence of expression, with this variety of character and feeling, what a beautiful connection of the whole! The ground tone, which gives unity to the whole, is the poetic character to which we have assigned the name *romantic*. Shed over all is the twilight, rosy hue of desire and enthusiasm; poured over it is the light of a higher world. We seem as in an enchanted garden, where familiar flowers and shrubs stand around in loftier forms, and more than earthly beauty; where we are at once startled and fascinated; where we feel at the same time as strangers and as at home. The composer has shown us the unity of the piece in the overture, in which he carries before us a kind of chaos, unfolding into a creation, as though he were intoxicated with the crowding thoughts which he bears in his inspired bosom."

Our friend then went on to lament the misuse of music, which is so frequent. "It is," said he, "the highest of all arts, because it exercises the most certain and profound influence on the heart of man. The savage is as susceptible of its power as the refined European; and it is surely no unfounded fable which is told concerning ancient bards, that they have softened rugged men by the magic of music and of song. Where all images are ineffectual; where all words



falter; where the deeply-moved heart can only utter itself in sighs, and devotion can but fix its rapt gaze on the heavens;—music alone can then interpret our feelings; it raises us to the skies; it gives us a foretaste of heavenly joy. Therefore the harmony of the heavenly host, and the bliss of the pious in glory, can be only expressed in images borrowed from music. And this noble art, this high instrument of culture for universal man, this precious gift of Heaven, how is it desecrated and vulgarized among us! how uselessly squandered! And yet, with the exception of poetry, it is the only art for which susceptibility and skill yet survive in our day; for painting and sculpture are nearly lost. It ought, therefore, to be the more highly honored, and used only with conscientious earnestness.”

“I am sure, now,” replied Theresa, with a smile, “that you condemn the use of music in dancing, against which you seem to have taken a dislike for some time back.”

“Not at all, my dear. The dance itself deserves to be blamed on some accounts; that is, as now practised among us. But, if the music expresses the spirit of animal enjoyment which belongs to it, I do not call it an abuse of the art, though surely not its highest employment. It in this case expresses something, and has a significance. But I consider it an abuse of music, to make it the means of empty, senseless, and unmeaning entertainment, and the servant of vanity and display, as is usually the case in concerts.”

“To be sure, if the music is bad, it is good for nothing in concerts, nor any where else; but for that very reason, gives no entertainment.”

“I am not speaking of bad music. I mean that the music at concerts may be very good, and yet a great abuse of the art.”

“You mean on account of the distraction of mind produced on such occasions; there is so much to look at and talk about.”

“Certainly we are not usually in the best frame of mind for listening; but this is also the case at the theatre, and yet I would take the opera under my protection.”

“This, to be sure, is a strange opinion of yours, Mr. Eccentricity. Please to explain yourself.”

“My opinion may very likely be strange, because it conflicts with the usual prejudices. In a word, my objection to concerts is this — that they are usually made up of pieces of the most different kinds, — symphonies, airs taken out of the middle of operas, variations of popular melodies, and such like, which, originating in the most various states of mind, are calculated to excite the most opposite feelings, and so leave the hearer, at last, with his mind empty, and only dissipated.”

“But diversion of mind is, in its place, both useful and necessary.”

“But *dissipation* of mind, strictly speaking, is always injurious to the intellect, especially when produced, as in listening to music, by taxing the attention. If I wish to be *diverted*, my attention should be relaxed, not taxed; my intellect should be suffered to repose, as it does when we look at a play which has variety in it, without much depth. But, if my mind is to exert itself to attend and comprehend, I wish to gain something by it, and not immediately to have the impression taken

from me by a new one of another sort. If I have been listening to music of a tender, a pathetic character, I wish to retain the feeling which it has excited. But, in all probability, I directly hear something in a wholly different style, which destroys the impression of the first."

"But in operas, too, there are often very abrupt transitions, and we can by no means retain the same state of feeling."

"If the composer understands his art, he will be able to give a unity to this variety, so that the result shall be a uniform impression.<sup>1</sup> I find, for instance, that this is done in the 'Magic Flute.' But I will confess the singularity which you just ascribed to me. I consider the instrumental music, which we commonly hear at concerts, as unsuitable and out of place."

"That," cried Theresa, "I call really singular." At this moment her instructor in music entered the room, and, with an affectation of petulance, she told him Theodore's assertion, which he heard with surprise.

"Do not condemn me too hastily," said Theodore. "This is my opinion. Is it not the aim of music to awaken feelings within us, and communicate some distinct emotion?"

The teacher of music assented.

"But now," continued Theodore, "there is not a feeling in the human mind unaccompanied by a thought or an image, or which is not related to an event; otherwise it is indefinite and obscure. The

<sup>1</sup> ["And that which seems discordant in the parts,  
Finds aim and place in the romantic whole."

*From a MS. translation of Goethe's "Tasso."* — TRANSL.]

poet excites feelings by his descriptions, the painter by his forms; important events rouse within us the corresponding feelings, as, for example, the burial of a dear friend, or taking leave of those whom we love. Such events, and such representations, are the necessary means of exciting and directing the feelings."

"I suppose you think," interrupted the musician, "that instrumental music is destitute of these means, and therefore cannot arouse the feelings. But you forget that what is effected in poetry by language, in painting by color and outline, and in life by events, is accomplished in music by melody and rhythm. The musician, no less than the poet, expresses thoughts and ideas, while he elaborates a theme."

"I have not forgotten it," returned Theodore. "I know that music may express joy, grief, and other emotions, by a suitable harmony, succession and rhythm of notes. But they can seldom do this as certainly as it is effected by events, and by the power of language, because the thought is not so well defined. And, besides this, the composers do not often seem to know themselves what feelings they wish to excite. The reason of this is, that they are not guided by the text of a song, or the words of an opera, or actions for which they are preparing a musical accompaniment. What I assert, therefore, is merely that instrumental music, when not adapted to words, should always be composed in reference to some particular event or situation. The unpremeditated music which accompanies a pantomime is more easily understood, and makes a more decided impression, than a symphony which is introduced into a concert, one cannot tell why. But the



greatest effect of all is produced by the music of a dance, or of a march, because in these cases the action so clearly expresses the state of feeling."

"You have selected unfortunate examples for your argument," replied the musician. "A dancing-piece, if good, would excite the wish for dancing, if we had not thought of it before; and a good march is as effective in a parlor as on the review ground."

"I do not deny the power of music to excite emotions in the absence of words and symbols. But you will grant that the musician ought never to compose at random, and that he will attain his end more certainly when guided by reference to some definite event. My remark was caused by my dislike to the abuse of music so prevalent at concerts, where we often hear performances which are wholly unintelligible."

The musician agreed to this, and confessed that the composition of music was often nothing but an unmeaning display of science and skill, and that the only pleasure which connoisseurs themselves could take in it, was derived from the correct and agreeable execution of the theme, and the peculiar arrangement and connection of musical thoughts. This pleasure is analogous to that which a scholar receives from the rhetorical merit and high finish of a treatise or discourse. He admitted that few composers had any poetic inspiration, or were at all penetrated with the importance of their art.

"Then I am right," said Theodore, "in my assertion that the music at concerts is unsuitable for the high objects of the art. The audience come together with no precise anticipation of what they are to hear. Their feelings are directed to one point neither by a



special occasion, a text-book, nor the sight of a performance. The pieces are either composed or selected without a specific purpose. The listeners are thus sent out upon an ocean of sound, without rudder or compass, and drifted to and fro, without knowing where. The result of the entertainment is weariness and emptiness. To this we may add the vanity of virtuosos, who commonly wish to be the sole objects of attention, and who often torture and abuse both their instrument and the taste of their hearers in such a way that both pleasure and profit are entirely lost."

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## CHAPTER VI.

LETTER FROM JOHN. HIS AFFECTION FOR THEODORE. HE CONSIDERS THEODORE'S DOUBTS OF NO PRACTICAL IMPORTANCE. PRACTICAL USE OF THE MIRACLES IN RELIGIOUS INSTRUCTION. JOHN'S SATISFACTION WITH HIS OFFICE. HIS SUCCESS IN PREACHING. ANNA WERNER.

ABOUT this time, Theodore received a letter from Schonbeck, from his old friend John, who, as we remember, was stationed there as assistant preacher. It was the first letter of any length which he had written, and, as it made a deep impression upon Theodore, we will communicate it to the reader.

“Though circumstances and conviction have separated us, dear Theodore, yet my heart is still with you, and I hope you have not wholly forgotten me, in your richer and more dazzling sphere of life. Indeed, I think more frequently of you than I dare expect that you can remember me, for I live in your old home, in the vicinity of the graves of those whom you loved, in the place which was originally designed for you, and in which I am only your representative. O, how willingly would I give way to you, if so you could become a partaker of the quiet, secure, and blessed work in which I feel myself so happy! I still mourn, though with submissive heart, that you have forsaken the path

prescribed by your mother, and have plunged into the tumult of the great world. And the longer I exercise my office, the more I perceive that the doubts which disturbed your mind did not concern the essentials of our truth, nor the doctrine which the servant of the Lord is commissioned to announce.

“You believe, like myself, in the truth and the saving power of the gospel—in the incomparable excellence of him whom we recognize as our master, teacher, and guide. And with this faith, if it be only deep and living, one may lead the minds of men to the things which belong to their peace. In instructing the people, we have no occasion to speak of the controversy about reason and revelation. How could I, in speaking to my people, depreciate reason, when, in the next moment, I must make use of it, in order to produce a conviction of the truths of the gospel, and apply them to the relations of life. I could not even attack it without using it. The people know nothing of this distinction, and wish to know nothing of it; they wish for the truth, whether revealed supernaturally or naturally. They only hold to this, that it comes from God, and is in the Holy Scripture. And who will or can deny this? Have you ever doubted this yourself?

“The same thing holds good with respect to historical doubts. We cannot, in the pulpit, enter into any critical investigation of the miracles of gospel story, but only select from them what may serve for edification. To know and believe that Jesus worked this or that extraordinary deed, does not help our devotion, so long as it excites only astonishment or won-

der. Jesus indeed appears to the common people in a loftier glory, because of their implicit faith in his whole miraculous history. But whoever is deeply convinced of his truth, and penetrated with faith in his heavenly purity, sees him surrounded by a like glory, though purer and more spiritual. What real difference does it make that this light appears to their eyes more richly colored than to yours, who only see in him a spiritual excellence? I find that the miracles are seldom or never brought forward, in the Bible, as *mere miracles*, — that is, as objects of astonishment, — and that we are almost always directed to a higher spiritual significance in them. So much is certain — that if one speaks of the miracles to the people, he must make a spiritual application of them. Not long since, I preached upon the miracle of feeding the five thousand. But I could not keep to the mere fact of Christ's having, in a supernatural way, increased their supply of provisions, — which, indeed, is not expressly stated, — because there was nothing in this view to move the heart. But I sought to make clear the spirit and sentiments which Jesus displayed in this action, and thus to excite and elevate my hearers. And do not this spirit and these sentiments remain always the same, think as we may about the connection of miracles with nature?

“Why, then, dear friend, have you permitted yourself to be terrified by such doubts from a profession which has in it so much to satisfy and reward us? I know not why I ask this question, since I myself have justified this conclusion, and confirmed you in it. But at that time I had not enjoyed the happiness of exer-

cising my office as pastor; and my ever-living love for you makes me wish that you could enjoy the same. Pardon me, if I disquiet you with images which lie so far from the sphere of your present circle; but in whose bosom, rather than yours, should I pour out my still and inward joy? I am very happy in my situation and my duties.

“During the whole week, I retain the stimulus received from my preaching on Sunday, and I perceive in many of my hearers traces of a like emotion. The spiritual communion—or, if I may call it so, the spiritual relationship—between myself and my hearers is constantly becoming more firmly based. What I feel in my heart, and speak from my heart, finds its way into hearts of like sentiments, even though expressed without art, or any rhetorical grace. My hearers have known me from my youth up; a part of them were my school-fellows, with whom I enjoyed my earliest instruction. They all know that I mean well; that I speak from my heart, and desire only their good: is it strange that they believe me, understand me, and feel with me? Certainly, no labors can be more sure and blessed than mine.

“Even though all the good seed, which I scatter, does not appear to sprout or bear fruit,—even though indifference, sensuality, and habit, often choke or kill the young shoot,—I can yet console myself with the thought, that we all have to contend with imperfections, and that the good purposes which we form do not always result in action. I yet can feel and see in my church a spiritual inner life. And what is more

elevating and refreshing than to feel the breath of a good spirit, which works and acts around us, and is excited and nourished by ourselves? We feel ourselves greater, more expanded, more elevated, and mingle with the great stream of life, which, going forth from Christ, flows through his church. Never before have I felt so deeply the truth of the saying of the Lord — ‘Where two or three are collected together in my name, there am I in the midst of them.’ I feel that I do not belong to myself; that I am the servant of Christ — a limb in his living body — a vessel of his spirit.

“The completion of my happiness is, that I have formed a union for life with a sweet, pious girl — Anna Werner. You know her as the daughter of that worthy pastor in the neighborhood. I lately assisted him during an indisposition, and preached on the family life of Christians, as it mirrors the communion of the Christian church. I spoke of the spirit of love and self-denial, which should find in it a sanctuary. I spoke with interest and emotion; for I thought of the domestic life in the family of your mother, to whose careful instruction and tender care I owe all that I am, and this remembrance softened and warmed me. — After the sermon, I met Anna in the garden. She let me perceive the interest with which she had listened to the discourse; and, while conversing about it, she exposed to view the depths of her lovely nature. At last said she, with tears, ‘It has always been my effort to fulfil a daughter’s part toward my sick parent, with love and self-denial, as your sermon described it; but,



alas! not always have I performed it with that cheerful patience which is the sign of a true self-denial. Pray for me, that I may succeed better in this duty.' 'This self-distrust and this desire,' answered I, 'are the witness to your truth; what more can we do, than to will the good? To fulfil it, is often not granted to us. But I will surely pray for you; for my heart only wills the same as this fair heart.' Our eyes met, and I felt penetrated by her timid look. 'O,' said I, taking her hand, 'could I only live for you and work with you, as I shall pray for you! could I live in that same spirit which you have so deeply felt, and in which you have thus far acted!' She started, and blushed, and knew not what to answer. 'I am called,' said she, and hastened away. But, in the evening, before I departed, I had an answer from her, which left me not without hope; and, some weeks later, we were affianced.

"My love for Anna is only a shoot of the Christian feeling of piety, with which my whole life is filled and actuated. As I love my church, and burn for it with zeal and inspiration, so I love my Anna, in whom I find both an object and a helper of my love. She will love me and help my labors, strengthen and cheer me, and, by my side, she will find a fit sphere of action, as friend of the female part of my church. According to the Christian view, marriage is a type of Christ's marriage with his church; and the relation of a pastor to his flock may be likened to a marriage. With God's aid, I will try to approach the model; and do thou, friend, implore for me the divine blessing. My

bride greets you, and I heartily greet your sister and family. Neuhof, also, sends an expression of his unalterable friendship. The old pastor sends his blessing. Farewell.

Your

JOHN."

## CHAPTER VII.

EFFECT PRODUCED ON THEODORE BY JOHN'S LETTER. HE READS IT TO FREDERICA AND THERESA. THERESA'S REMARKS ON THE CLERICAL PROFESSION.

THEODORE experienced a painful feeling while reading this letter. The lively remembrance of his early-loved friend, of his parental home, of his departed mother, of his vanished youth, of the fair dream of a noble profession yet unfulfilled,—all at once came over him; but chiefly did the thought harass him, that, by the change of his profession, he had relinquished a mode of life for which nothing could compensate him. “Spiritual action! spiritual communion!” cried he; “truly, that alone makes life a true life! but where can I find it in this empty world of forms and show? Does any thing here come from the power of the soul, of love, of inspiration? If our rulers chose, it might be so; but the inferior officials are like slaves chained to the oar. It is policy which every where bears sway, and, repressing all enthusiasm, takes its place and works in its stead. The holy spark cannot break forth freely into a cheering flame; it is surrounded and restrained by a thousand barriers, and guarded as though they feared destruction from it, not

life or plastic power. O, happy friend, who can work immediately from spirit to spirit, from heart to heart! who need not stain thyself with the ignoble toils of earthly prudence! who art an instrument in the spiritual creation of God, which rushes free from the Spirit as a stream from its fountain, and pours itself freshly into life and day!"

Theodore had promised his Theresa to come and read something with her this evening. His heart was reluctant; for he clearly felt that he could not share with her the impression which his friend's letter had made upon him, since she had no interest for such subjects, and might, beside, discover something in the letter dangerous to her happiness. Yet, when he found his sister Frederica with Theresa, he could not resist the impulse to read the letter to her; and he moreover thought that faithfulness to his love demanded that he should not conceal from her any thing which deeply moved him. Frederica seemed deeply touched by the letter; she said very little about it, and soon left the room. When she had gone, the two lovers remained some minutes in silence, till Theresa interrupted it by the question — "Now, what shall we read together?"

"Have you nothing to say to me about my friend's letter?"

"It pleases me that your friend is so happy and so much in earnest in his profession."

"How coldly you speak, dear friend!"

"I do not know your friend, and cannot, therefore, take the warm interest in him which you do."

"But do you not think what he says about his blessed work to be true?"

“He is well satisfied with it, and satisfaction is a great blessing, or rather the essence of all blessings.”

Theodore could not succeed in bringing her to the point he had in his mind. Therefore he at last broke out abruptly — “I envy my friend his profession, for which he feels such and so just an enthusiasm. He is the centre of a spiritual life, and can let the light within him shine freely out, without hinderance or restraint. There is only one such profession; all others are merely mechanical.”

Theresa was hurt by this speech; and, indeed, it was unkind of Theodore so to express himself, since so much regretful longing toward the profession he had relinquished might betray a faithlessness in his affection to her for whom he had in part relinquished it. This he felt, the moment he had spoken. But Theresa had too much tact and breeding not to suppress her feelings, and said, with apparent indifference, “The calling of a preacher flatters the inclination which men, particularly scholars, have to speak, to teach, to bring their science to bear. We know how easily they flatter themselves with the thought that they effect a great deal by their lectures — that they make the world wiser and better. They speak with such warmth that they easily fancy that others share it with them, which, however, is not always the case. Your work, my dear, is an active one; and action is colder and more tedious, though it needs no less of an earnest zeal. The action never wholly corresponds to the idea through which it was undertaken; and an executed purpose never delights as much as the first plan.

But do you therefore believe that an active profession is less honorable or useful?"

By this acute reply Theodore was somewhat embarrassed. He collected himself, and replied, "Of course I would not depreciate an active occupation. Action preserves and completes every thing; and heroes and rulers are the great benefactors of humanity. But —"

"Answer this one question," interrupted Theresa; "how happens it that among scholars and preachers we so seldom meet with highly-accomplished, perfectly-developed men, free from all awkwardness of manner or defect of character? Especially have preachers always seemed to me disagreeable, dogmatical, tasteless; without feeling for life; without true gentility; without real soul; with more or less hypocrisy." She then mentioned the different preachers of her acquaintance, and pointed out in each of them some of these defects.

"Want of tact, imperfect culture," replied Theodore, "are faults naturally connected with this still, quiet calling."

"I would excuse these defects, then. But hypocrisy is to me hateful as death. The man who would be my teacher must inspire me with a true respect."

"The spiritual calling is no doubt too lofty a sphere for many to be found suited for it; therefore the inward emptiness is concealed under a false appearance, and learning and practice must supply the absence of soul and power."

"Is it not always so? The common-place and trivial are found every where; but they do not offend



me thus, when they are modest and silent, and affect no prominence and influence. With the world's people we can live more easily; they have learned to adapt themselves and give way, and do not tire us with the foolish effort to govern and teach the world with their empty brains."

Theodore could not continue this conversation; it made him sad; and yet he could not be angry with his love, who soon gave the conversation a happier turn. She practised all her graceful accomplishments to please him; she sang, chatted, and danced. "Only let me do as I please, dear Theodore," said she, "and I will soon make you cheerful again when you are sad. What would be the use of love, if it could not reconcile us with the world, with which all of us will sometimes quarrel, and especially you self-willed men?"

With the greatest cheerfulness and grace, she sang the following song, which she seemed to have selected in reference to Theodore's state of feeling:—

"From its cloud-mantle breaks  
 The sun's cheerful ray;  
 The hill-tops and valleys  
 Glow bright in the day.  
 The flowers bloom more sweetly,  
 The heavens laugh above,  
 And earth smiles in answer  
 To the message of love.

"O, fair is creation,  
 When love adds a gleam  
 Of magical beauty  
 To forest and stream.

All voices join sweetly,  
All fingers intwine,  
The chorus of gladness,  
The garland divine."

Theodore left his beloved, enchanted with her grace and loveliness; yet the impression made by John's letter was not dissipated, and he felt in himself a secret struggle.

## CHAPTER VIII.

WALTER'S REMARKS ON JOHN'S LETTER. THE SENTIMENT OF DEPENDENCE. A PREACHER SHOULD TRY TO AROUSE IT. HE OUGHT TO PREACH TO THE HEART, RATHER THAN TO THE HEAD. FALSE METHOD OF THE RATIONALISTS.

WHILE our friend was wholly occupied with John's letter, he was pleased at receiving a visit from the preacher Walter, to whom he could communicate his thoughts. He read to him the letter, and, when he had finished the part which relates to Rationalism and Supernaturalism, he stopped, and waited to see what his friend would say.

Walter remarked, with much surprise — "It seems to me that each of you has reached, by a different path, the same point, where the opposition between Rationalism and Supernaturalism ceases. You have come to it by reflection, and he by experience and feeling."

"And are we not both right? That opposition belongs to the schools, and that, too, only in a state of philosophy when the immediate hidden life of the reason is not understood, and in which too much stress is laid upon the understanding and its dogmas. But in active life, and for the man who knows the limitations of the understanding, it becomes an idle thing to set reason and revelation at variance. The highest truth has its home where the reason acts unconsciously, where in-

spiration, intuition, devotion, take possession of the soul, and all mere argument and reflection ceases."

"I can easily understand," replied the other, "that John, who preaches to simple country people, and whose business is rather to rouse their feeling than excite their intellect, may be able to practise upon this idea. But with us it is different. Many of our city hearers have heard of this controversy, and expect us to take notice of it in our public discourses."

"Wherever such a state of things exists, it must have been first produced by those preachers who were themselves perplexed by this opposition of reason and faith, and did not understand the true object of public worship, and the true wants of the soul. But what compels *you* to enter into this controversy? When you have occasion to speak of the general truths of Christianity, — such as the dignity of Christ's person, of revelation, of redemption, — you can do it without submitting yourself to the blind belief of tradition, and without relinquishing your freedom of mind, yet so as to bring your hearers' minds into the state which becomes pious and faithful Christians. You must aim at the sentiments and feelings of your hearers."

Walter shook his head doubtfully, and seemed not as yet fully convinced. Theodore continued — "Even that man who most prides himself upon the independence of his mind, and upon using his own reason freely, cannot think himself the wisest of his race, nor deny his dependence upon others in the discovery of truth. He will set up some one above himself, in whom he will chiefly confide; he will be a disciple, and recognize a master. He will, moreover, perceive that he

has been *educated*, either by wise and tender parents, and those who have stood in the place of parents, or, even though wholly neglected in this respect, he must still thankfully acknowledge various important influences which have helped to form him. Enough, he cannot deny that what he is, he has not become solely through himself."

"I do not see the object of this."

"You will see it immediately; I am already at my aim. Each one is educated by the community in which he lives, by the people to whom he belongs. The humility which acknowledges this, is the necessary condition of our future progress, because it secures to us our susceptibility of further influence. The self-conceited man, vain of his own intellect, hardens himself against this humility, and thus closes against himself the way of improvement. This feeling of humility every Christian ought to cherish in himself toward the church, and its founder, Christ. For all our culture, the spirit which lives in our science, our morality, and civilization, goes back at last to him as its source. He is the Master of us all. This reverential humility, which is altogether a different thing from any renunciation of our own reason or power of thought, is the foundation of faith in the divinity of Christ, and in revelation and redemption. Without it, all public worship would be unmeaning; for he who feels himself sufficient in himself, will not go to church to be edified. If the preacher, therefore, understands his own interest, and that of his church, he will make it his aim to produce in his hearers this state of humble dependence, rather than to inflate their self-complacency and self-

conceit. He will therefore not preach his own wisdom, nor that of the world, but the all-surpassing wisdom of Him in whom dwelt all the fulness of the Godhead bodily. This is the Supernaturalism which true Rationalism itself would recommend, because it is truly rational, and founded on the nature and wants of man. In this spirit our John preaches; neither can our city preachers succeed in any other way. Perhaps the latter must exercise more skill in producing this feeling of dependence, because our modern false culture has repressed it; he must also give more occupation to the understanding, yet not disjoin it from feeling, but bring them into harmony with each other."

After a pause, Theodore continued — "This sense of dependence, this acknowledgment of something higher than ourselves, is the fountain of all living, pious feeling — of all that inspiration and adoration by which we are lifted above ourselves. Every sermon ought to leave at least a spark of this feeling in the minds of the hearers; and though, at the beginning, it may aim to address and instruct the intellect alone, yet, at last, it should always attain to a holy elevation of devotional feeling."

"I plainly see, then, that I have hitherto been going on a wrong path; but I do not yet see clearly the trace of the other, which you point out to me. But go on with the letter."

Theodore then went on to read what John had said concerning miracles, and this seemed to clear up very essentially the difficulties in the mind of Walter. Theodore stopped reading, and said, "You see that this is exactly the same thing which I just now said re-



specting the connection of Rationalism and Supernaturalism. If one will only lay aside his minute criticisms, and give himself up to the feeling of admiration and reverence, then will he, whose spiritual excellences we revere, appear to our minds glorified in every relation, in every action of his life. The glory and light which surrounds *him*, will gleam in every act which he performs. The particular act in which the spiritual dignity is imbodyed, concerns not in any way the feeling, which may even be nourished where our intellect cannot get any clear or satisfactory understanding of the matter."

"But this would not be the case, if I have in my mind a positive doubt of the reality of the matter of fact."

"True, if you give your doubt a disproportionate importance. Such a doubt never touches the essential part of the story, which is a faith in the loftiness of Christ's character. Holding this faith firmly, the apostles and early Christians might have committed some errors of the understanding, and regarded something as miraculous which was not so. But their feeling, the feeling of wonder and admiration, by which they were led away, always remains true and real."

"And your historical doubts of the truth of such histories, ought they not to disturb your pious contemplation of these miracles?"

"I believe not; for they do not concern the essence of the story."

"I will grant you every thing else, but I cannot admit this."

Theodore was himself not quite certain in his opinions upon this point, and therefore turned the conversation from it, encouraging his friend to act in future more upon the feeling and sentiments, than he had been accustomed to do in his public discourses. Walter, promising to do this, took leave, and left our friend to his reflections.

“O, how mistaken are they!” cried Theodore; “those theologians, who apply their acuteness of mind to explain away the miracles, and labor to make plain by their criticisms the Bible history, and forget, while doing so, the high importance which this history has for the pious feelings! How much mistaken are they! They act like the cold philologist, who, untouched by the beauties of a poem, fatigues himself in counting its feet and syllables, and in the grammatical examination of single words and phrases. But these last only pretend to a knowledge of the letter and language, and lay no claim to the character of connoisseurs and judges of art. The others, however, call themselves theologians, and offer to prepare young men for the highest and holiest of all duties. Blind leaders of the blind! They know not the place to which they undertake to lead; the Holy Temple is closed to them, whose gates they profess to open, and to their unhallowed vision are only visible the halls and cells in which the priests disrobe, and where the victims are kept for sacrifice. And I, too, fell into such hands!” He stopped, lost in thought.

## CHAPTER IX.

UNFORTUNATE CONSEQUENCES OF THE NEW POLITICAL ALLIANCE.  
MORALITY AND POLITICS. IS HONESTY THE BEST POLICY?  
JUSTICE TOWARD NEIGHBORING STATES. LOVE OF CONQUEST.  
THE JEWISH PROPHETS, AND THEIR POLITICAL WISDOM.

EVENTS of a more serious character soon claimed the interest both of Theodore and the Landeck family, and took the attention of the former from his inward struggles and mental difficulties. The unholy alliance formed by the government with the national foes — an alliance which had displeased the people, and which Landeck had contributed to accomplish — now involved the country in a war which was equally opposed to the feelings of the army and the nation. They were called on to assist their previous foe in attacking an ancient friend — a friend by whose side they had formerly fought against their present ally, and whose national existence was staked on the present conflict. Many officers resigned their commissions, and entered into the service of the old ally of their country, till at last the king was compelled to refuse to receive any more resignations. Many persons blamed, while others praised, the conduct of these officers. There was a general excitement, and a universal conflict of opinions, wishes, and hopes, in regard to public affairs.

Hartling, who naturally sided with the most patriotic

party, often expressed to Theodore, whom he still saw very frequently, his dissatisfaction with the unrighteous policy of the government. Theodore agreed with him in opinion. He had been opposed, as we know, to that alliance from the very first, and looked on the present war as a great misfortune. "Thus," said he, "does one mischief produce another. When we once leave the path of truth and justice, we constantly go further in falsehood and perversity. The present war is a necessary consequence of the former alliance, and that alliance was also inevitable, except we had been willing to risk extreme measures, for we had left the path of right previously."

"You have reflected more upon ethical matters than I," said Hartling. "What do you think of the relation of morality to statesmanship? I have always believed that they should go together, and that honesty is the best policy. But I have been sometimes almost led to waver in my conviction, because so many persons assert the contrary, and think it an idle dream to hope to conduct affairs of state on principles of sound morality."

"How can there be any question on a matter which is clearer than daylight? Morality is the healthy, immorality the diseased, condition of human life. Will any one maintain, then, that, under certain circumstances, it is better to be sick than well? The condition of the state is inseparably joined to that of the people and of individuals. Any thing morbid in the one, is soon communicated to the other."

"I agree with you entirely so far as regards the conduct of the government toward its own people. It should be actuated here by the spirit of strictest justice.

But does the same thing hold in the conduct of one state toward another ? ”

“ States are mutually dependent on each other, exactly like individuals. But mutual dependence can exist only where both parties are also more or less independent. In order to benefit another, we must stand firm ourselves. Whatever state is powerless and helpless, cannot be of use to others. It is therefore for the advantage of each state that the others should be independent, and thus justice and truth become the soul of all sound and wise policy; for justice alone can maintain the equilibrium and balance of power. As no single man can exist without the aid of his fellow-men, so no individual state can exist without the aid of other states. If one should succeed in overpowering all the rest, its own downfall would be the inevitable consequence.”

“ You consider, therefore, the idea of a universal monarchy to be false and dangerous.”

“ Experience shows it to be so. The Roman empire fell by necessity, when it had swallowed up all the other states of the civilized world. It was crushed by its own weight, and died of torpor.”

“ But the German nations made a sufficient resistance to keep it busy. Does not this make against your theory ? ”

“ It was the excessive greatness of Rome which enabled the Germans to attack it successfully, because it had destroyed the energy of all its conquered provinces, and made them an easy prey to the invader.”

“ Do you consider the love of conquest, which often takes possession of princes and of nations, to be im-

moral? No deeds are so loudly vaunted in history as those of conquerors."

"I make two exceptions, in which conquests may be justified. The first is when a conquest is only retaking what had been before unjustly subdued; as, for example, when the Spaniards expelled the Moors. The other is in the case of a nation which has not yet attained a permanent existence; for there the instinct of self-preservation impels it to conquests. In neither of these cases did the condition of mutual dependence exist, and therefore in neither of them could it be impaired. The wrong here comes from the order of nature; it is like the struggles of the elements. But, as soon as the relation of mutual dependence is established among nations, then the love of conquest, and every act of violence committed by one people against another, become immoral. True, history has always mildly condemned, and sometimes seemed to justify, the love of conquest; but this is because it sees in it only the excess of a noble instinct, and finds it joined with energy and magnanimity. We lose sight of the injustice, we look only at the poetic character of such achievements. A nation which has attained to a permanent existence—which enjoys freedom, and has sufficient territory, and the means of trade and commerce, and in which the form of government has become settled, and public opinion fixed—will seldom desire conquests. Such a nation has the power of adhering to the law of perfect justice in its intercourse with other nations, and at the same time maintaining the wisest policy; it will be respected and loved by its neighbors, and enjoy uninterrupted peace. But, alas!



few nations have attained to this point, and those who have, are yet prevented from obeying a just policy, because they find themselves already involved, by previous errors, in a false position. We cannot counsel them to acts of injustice; on the contrary, we must condemn them; yet we see how inevitably they are drawn on to commit them by a kind of moral necessity."

"I see the view you will take, then, of our present political position. You will consider it a false one, and consequently one in which we cannot act uprightly. But you then will have to justify the treacherous alliance which we have entered into, in opposition to the feelings of the nation, or, if not justify it, excuse it as inevitable."

"I neither justify it nor excuse it. It is our duty, at every moment, to forsake our sins, and return to the path of virtue, even though this should seem to lead us to unavoidable destruction. But to take such a resolution as this, demands courage and self-denial; and where these sentiments are wanting, in a condition of selfishness and cowardice, nothing remains but to protect ourselves from the consequences of our past wrongdoing by new acts of injustice. This way of cunningly defending one act of wrong by another, constitutes almost the whole of that much vaunted system of statesmanship, on which our politicians, trained in schools of deceit, pride themselves, while they look down with contempt on those simple and well-meaning persons, who express the vain wish that justice might take the place of force and fraud in the great concerns of nations."

"You know how much I love my country and its

history, and that I would not suffer the exploits of its heroes to be depreciated for the whole world. But, according to your principles, what must we say of the conduct of our Herrmann, who, by stratagem and treachery, inveigled the Romans to their destruction, and freed his country?"<sup>1</sup>

<sup>1</sup> [The Herrmann here alluded to, otherwise called *Arminius*, is a distinguished character in German story. In the autumn of the year of Christ 6, Quinctilius Varus succeeded Sentius Saturninus in the command of the province of Germany. He crossed the Rhine, and passed up near the Lippe into the heart of the land, with three of the best legions in the Roman army, and six cohorts and three squadrons of cavalry. He had, besides, a number of auxiliary troops from the Gallic nations, making in all (according to Luden) about fifty thousand men. He remained in Germany, in a permanent camp, probably about three years, occupied in bringing the whole province under Roman customs and Roman law. He levied taxes, sat in judgment, issued commands, and inflicted punishment, and the soldiers executed his decrees. The Germans, the freest of people, saw themselves subjected to unusual imposts, and unheard-of punishments. In the mean time, Arminius, the son of Segimer, a prince of the Cherusians, who had served in the Roman army, and had received the freedom of a Roman citizen, was present in the camp as a commander of auxiliaries. He stood high in the favor of Varus. The Roman historians have celebrated the beauty of his person, the strength of his limbs, the acuteness of his senses, and the quickness of his understanding; but they have also ascribed to him the grossest treachery and deception, in having allured Varus into Germany, and, while professing for him the greatest friendship, formed a general conspiracy throughout the German nations for his destruction. The German historian Luden (*Geschichte des Deutschen Volkes, Zweites Buch, Fünftes Cap.*) attempts to show the improbability of this story, and supposes the insurrection the result, not of an artful conspiracy, but of a natural burst of indignation at the oppression of the Romans,

“His patriotic spirit, and the strength of mind which he displayed, make his action a great one; yet it was barbarous and unjust, the effect of an inhuman animosity, which permitted nations in those days to practise all kinds of treachery toward each other.”

“But must I practise truth and good faith toward my enemy? When a robber is about to take away my life, and I cannot save myself by force, may I not do so by fraud?”

“I do not carry my strictness so far as to condemn all dissimulation. It may sometimes be necessary. But Herrmann practised more than a *necessary* deception. He obtained and abused the confidence of the Romans; and we should never betray the confidence even of an enemy.”

Hartling was silent, and Theodore continued — “The Bible not only contains all the truth which is necessary for our salvation, but also the only true principles of state policy. For a long time I regarded as mere obstinacy the firmness with which the prophets condemned all political manœuvring, and all recourse

However this may be, it is certain that Varus, either by the inducement of Arminius, or of his own accord, broke up his camp, and marched down the Weser, with the intention of subduing a revolt in that quarter. As soon as the Germans heard of the march, they flocked together from all sides, threw impediments in the way, and finally, under the command of Arminius, entirely destroyed the Roman army in the forest of Teutsburg. Varus killed himself with his own sword. Few of his soldiers survived the slaughter. This battle took place in Sept., A. D. 9, somewhere between the sources of the Ems and Lippe. The story is told by Dio Cassius, Velleius, Tacitus, and others. —  
TRANSL.]

to foreign aid, recommending only reliance on God and fidelity toward his law. But they were right. If Israel had gone on its own way firmly, faithfully adhering to its constitution, and keeping its law — if it had not formed alliances, now with Egypt and now with Assyria, alliances which it never meant to keep — it would not have been destroyed as a nation. Honesty holds out longest, is an old, a simple, but always a true proverb.”

“O that the day was not so far distant, in which these principles could be put in practice! Individuals must be improved, before the community can be improved. When we have justice in private life, we may hope to see it enthroned in the life of nations.”

“Both must go together. The nation educates the individual, and individuals constitute the nation. All must improve together, or there will be no improvement.”

## CHAPTER X.

LANDECK IS SHOT IN A DUEL. THE CIRCUMSTANCES. FREDERICA'S TENDERNESS. LANDECK'S REMORSE. JUDGMENTS OF GOD. CONNECTION BETWEEN SUFFERING AND REMORSE. LANDECK DIES. THEODORE AND HIS SISTER LIVE TOGETHER.

THEODORE was summoned in great haste to the house of the younger Landeck one evening, and was received by Frederica, who was in a state of great excitement.

"What has happened, dear sister?" asked Theodore, with sad foreboding.

"Ah!" cried she, "Landeck is wounded! he is mortally wounded!"

She took the hand of her brother, who was stupefied and mute with terror, and led him into the next room, where a surgeon was busy in examining Landeck's wound. Landeck had fainted under the operation, and lay like one lifeless.

The brother and sister waited in the greatest anxiety for the opinion of the surgeon, and did not venture to say a word. The patient came to himself, and tried to speak, but was stopped by bleeding.

"It is a dangerous wound," said the surgeon, with a serious look, "but his case is not hopeless. The ball has passed through his breast, and touched the lungs. It cannot be extracted now, but perhaps it will

find a way out hereafter. The wounded man may suffer for a long time, but we must not relinquish hope of his recovery."

Frederica sank down by the bed of her husband, and covered his hand with kisses. He looked sorrowfully at her and at Theodore. Landeck's confidential servant now entered, bringing medicine, and his master made a sign to him. The servant then said, that his master had charged him, as soon as he was wounded, to keep the unhappy event secret, and to account for his wound by a fall from his horse. He therefore begged the surgeon to conceal the event as far as was in his power. The surgeon promised, though, as it seemed, unwillingly, and with hesitation.

Theodore was extremely anxious to learn how the misfortune had occurred. That there had been a duel, he was convinced; but how did the peaceable Landeck become involved in such a bloody conflict? He used the brief opportunity he had of speaking with the servant, to ask him about the circumstances of this mournful affair.

"I cannot tell you much about it," replied he. "My master went out this morning, as he said, to ride to the wood across the river. When we were out of the city, he explained to me that he intended to fight a duel, with pistols, with Colonel von Z——, and that I must behave with prudence and determination, and do what I might to prevent the bad consequences which might result. 'Ah! my dear master,' said I, in alarm, 'how can you engage in such a bloody affair? you ought not to be concerned in such a thing!' 'As a nobleman,' said he, 'I am bound to challenge him;



for he has grossly insulted me. This savage and his companions have given me no rest, and have driven me to this extremity.' We reached the appointed place, and the preparations for the fight were made. Our antagonist had the first fire, and his aim was so good that his bullet struck my poor master in the breast. We lifted him into the carriage which the officer's servants brought to the place, and so I brought him home, half dead. Alas!" added the faithful servant, "I shall lose, I fear, my good master."

During Landeck's sickness, Frederica tended him with quiet self-possession and affectionate fidelity. She seldom left his couch, and took almost the whole care of him. He was sensible of her love, and, as he had been hitherto often cold and indifferent toward her, it appeared now that all his old tenderness for her had returned. The few words he was permitted to say, after the first few days, betokened his gratitude for her affectionate care, and his sorrow for having made her unhappy.

"I have," said he, "not loved you as you deserved. I have deceived and pained you, and now I make you an early widow!"

Frederica sought to quiet him, and remove the thought of death; but he assured her that he had in his mind a conviction that he was soon to be taken away. Yet his condition seemed to improve, and he appeared to be recovering; the physician also allowed him more liberty of conversation. When Theodore was alone with him one day, he began to relate to him how he was brought to this condition.

"You know," said he, "the share I had in the

treaty with \* \* \* \* ; you have often severely reproached me with its injustice, and I now expiate my crime with my death."

Theodore sought to console him by saying, that, whatever his guilt might be, it did not deserve so great a punishment as this.

"Ah! dear brother," replied Landeck, "all delusion has passed away, and I feel wholly the guilt of my conduct. Death is too slight a punishment for it."

"But," said Theodore, "what has your duel to do with that political error?"

"The one resulted naturally from the other. You know that there is a party among our officers, who are very much opposed to the present war. One of the fiercest among them is Colonel von Z——. He wished to resign his commission, as many others had done; but he was refused permission, and ordered to march immediately with his regiment. His indignation was now excited to the last degree; and, as I was considered to be one of the instigators of the war, he took an opportunity of grossly insulting me, and accusing me, in plain language, of being bribed. I was obliged to challenge him, and so this misfortune happened. Tell me, now, yourself, whether the divine vengeance has not overtaken me, and punished me by the very sin which I committed."

Whatever trouble Theodore took to console his unhappy friend, he could not even drive from his own mind the feeling which pained him. "It is true," said he to himself, "that Landeck might have met with the same misfortune without incurring guilt; for many have innocently fallen in duels. And, notwithstanding

his crime, he might not have been obliged to fight, might have ascended higher in rank and honor, and closed his life peacefully at last. For, if all diplomatic sins were thus punished, how many of our statesmen would escape? Landeck's fault does, indeed, stand in a natural, but not a necessary, connection with his misfortune; yet his conscience recognizes in it a punishment, and therefore it is one. For what is punishment but suffering connected with a feeling of guilt? The licentious man finds his punishment in the disease brought on by his excess; his innocent children, however, to whom he has communicated it, can regard it only as a misfortune. Yet the outward suffering is to both exactly the same, and the only difference lies in the feeling of their minds."

While thinking of this subject, Theodore recollected the division made by the old theologians of divine punishments into natural and arbitrary, which formerly he had rejected as unsound. "Considered in relation to God," said he, "punishments are never arbitrary; for there can be nothing arbitrary in any act of God. But those punishments appear so to us, which we, through our feeling of guilt, recognize as judgments, without knowing the law by which they come. We perceive God's justice in them, but cannot tell why it shows itself in this way, and no other. Therefore, in these old doctrines, there lies a deeper truth than is dreamed of in our modern schools of wisdom. Life and its experiences often reveal to us the meaning which the ancients enclosed sometimes in a rough, hard shell." The misfortune of my friend has the appearance of a natural punishment; but, had any

other misfortune befallen him, — had he fallen from his horse, for instance, — his conscience would have been aroused in that case, as in this; and, feeling himself guilty, he would also have felt himself punished. But why does good fortune commonly put our conscience to sleep, while misfortune awakes it? Evil and sin, suffering and guilt, are connected together in a mysterious manner. The Scripture says that death entered the world by sin; and therefore, in the view of death, or the presence of suffering, we become conscious of our sins.”

Our friend’s feeling was here correct, but he did not express himself clearly. The conscience stands in a close connection with peace of mind and self-satisfaction; he who has a good conscience lives in peace with himself and with the world. Outward good fortune gives us at least satisfaction with our outward condition, and flatters our desires. This outer, sensual satisfaction may, for a long time, take the place of the true, interior peace of mind, and our moral consciousness may slumber. But, when this dream vanishes — when misfortune shakes us rudely from our slumber — then the conscience is aroused, and we feel the inward emptiness and unrest. But let death come plainly in view, before which all sensual pleasures disappear — let us feel the outward, earthly supports of our life shaken — then our spiritual consciousness takes full possession of us, and we prize ourselves only according to our spiritual, inward value. If we tremble, in the feeling of our spiritual emptiness, before suffering and death, then is suffering punishment, and death the wages of sin. But, if we are upheld by a feeling of

spiritual strength, then are suffering and death only a debt which we owe to nature. Many will feel themselves better satisfied by Theodore's view, than by this clearer exposition of ours; yet are both one and the same. Thus do many contend about religious opinions, which differ fundamentally only in different degrees of clearness.

Yet we return to our friend, and the subject of his cares. Landeck lay many weeks sick, and at length a violent bleeding put an end to his life. He died in the arms of his affectionate wife, who, by his death, was plunged into the deepest sorrow, and only supported herself upon her faithful brother. Theodore took his mourning sister home, and sought to dry her tears, while he mourned with her. He truly sorrowed for his friend, whom he had loved even in his errors. The brother and sister now dwelt together; and if their life was not a gay one, it was sweetened by the most intimate confidence and tender interest. If they had, as children, under the eyes of a loved mother, passed more joyous days in happy unconsciousness, yet they now enjoyed the bliss of a clear and conscious harmony of souls, in which the darkest days were not without their consolation, and even lamentation and grief were changed into enjoyment.

Surely, human life knows of nothing fairer than the bond which unites a brother and sister, when both are well nurtured, noble-minded, and love each other from the heart. Nature and custom have united them by an arbitrary tie; but, in riper years, free choice takes the place of nature and custom, and the bond is,

as it were, formed anew. Troubled by no passion, the pure flame burns in stillness in its quiet crypt with perennial light; and often, when all other fires are consumed, it warms and brightens the latest hours of life's weary day.



## CHAPTER XI.

LECTURES ON ÆSTHETICS. THE GOOD AND THE BEAUTIFUL. MORAL BEAUTY AND NATURAL BEAUTY. THE PRINCIPLE OF BEAUTY IS UNITY IN VARIETY. BEAUTY, GOODNESS, AND LIFE. INFLUENCE OF THE FINE ARTS. RELIGIOUS SYMBOLS. MYTHOLOGY.

THE war, which had now commenced, brought with it much that was disagreeable, and many disturbances, and filled men's minds with gloomy anticipations. The success or the failure of their new allies was anticipated with equal alarm by the majority of the nation. Great dangers were foreseen as likely to result from either event. The patriotic party, always the most violent, sympathizing strongly with the nation which they were compelled by treaty to oppose, hoped and predicted a decisive victory for its arms. But Theodore, who saw things more calmly, could not anticipate such a result. The excitement which every where prevailed interfered with all social pleasures. One could seldom mix in any company without becoming engaged in controversy. This happened to our friend more particularly in the family of Landeck, where the views of the government prevailed, and were passionately defended. The sentiments and connections of Theresa's father would have inclined him to these views at all events; but he was made a warmer partisan of

the politics of the court since his son had fallen a sacrifice to them.

We use this interval, while important events are about developing themselves, to give an account of Theodore's progress in his studies. The reader will remember that his teacher, Professor A., had promised him valuable disclosures concerning the nature of religion, in his lectures on æsthetics.<sup>1</sup> Theodore was diligent in attending these lectures, and acquired from them many new ideas, which had a decided influence on his views of life. We will communicate the most essential of them.

The professor took a higher view of æsthetics than had been previously done. He considered them as intimately connected with morality and religion. According to his view, the good and the beautiful were closely related to each other. His course of thought was as follows:—

“Goodness, or the good, is the object of pious faith, as well as the guide of the virtuous will. The virtuous will endeavors to realize goodness in action, by struggling against error and sin. Faith, on the contrary, having looked with the eye of the spirit to the end of that struggle, contemplates goodness triumphant in eternal glory. To the eye of faith all *will* be good in the future world, and all *is* good in this; because God has made all things good. But the standard of goodness which we labor to realize in our conduct, and that

<sup>1</sup> [Since the “London Quarterly Review” (for Sept. 1840, Article I.) has pronounced the use of this term a matter of “pure necessity,” we presume we may be allowed to consider it Anglicized, as signifying the doctrine of the beautiful. — TRANSL.]

ideal and perfected goodness which we contemplate with the eye of faith, are neither of them actual. They exist for our will and in our faith; but they do not appear externally. But when goodness *does* appear, and becomes an object of sight, then we call it by the name of *beauty*."

Theodore could not immediately comprehend this train of thought, though it was explained in the lectures much more distinctly and in greater detail than we have given it here. He therefore called on his teacher, and endeavored to get more light by conversation, and suggested several objections. The first of these was as follows: —

"Goodness, whenever it becomes an object of sight, you call beauty. Accordingly, every good action which we see done, ought to be called beautiful. But it is not so; we reserve this word for extraordinary and peculiar actions. We do not assert respecting every just act that it is beautiful."

"Whenever," replied the teacher, "we cannot call an action beautiful, it is not *good*, in the highest sense of the word. It does not entirely satisfy our moral feeling. Most of the actions which we name duties are of this very sort — actions which are necessary to support the moral order of society. But, on the contrary, we call those beautiful which flow from a free love and an enthusiasm of soul — actions in which the good moral spirit shines clearly out in all its fulness, and both moves and satisfies our inmost moral feeling. This I consider as the good *showing itself*."

"But, on the other hand," continued Theodore, "we

often call a face or a figure beautiful, when the person to whom it belongs is not morally good."

"Or rather say," replied the teacher, "that we often call a house or a landscape beautiful, without thinking at all of moral goodness. But did I say that the beautiful was always a manifestation of the *moral* good? I spoke of goodness generally."

"You find, then, even in the beauty of nature, a manifestation of the good."

"Surely. I distinguish between natural or physical beauty and moral beauty. You can see the connection of the last with moral goodness as clearly as is now necessary; the first is only remotely connected with it." He then referred Theodore to a future lecture, in which he would explain the matter more thoroughly.

But Theodore had one more objection to make to this theory. "You say," he observed to the professor, "that the beautiful consists in a goodness which is an object of perception. This definition will not suit a poem, which we read and pronounce beautiful."

"I will not," replied the teacher, "insist that a poem ought always to be read aloud, and thus please us by the melody and rhythm of sound, and so be perceived, like music, through the ear."

"You call a thing, then, an object of perception, or a manifestation to the sight, which is perceived by any of the senses, no matter which."

"I do; but I do not insist on this, nor on the fact that a poem presents in vision before the imagination objects of sight, like heroic deeds or events. But take a poem which only contains feelings and thoughts, and

I say that, if it be beautiful, it is an object of perception, — it is a manifestation to the sight.”

“But thoughts and feelings are wholly internal, and, like our will or our faith, contain nothing of the actual world, which is the object of perception.”

“But yet thoughts and feelings may be perceived by the inward sight; they may be objects of inward contemplation. When they excite us to reflection — when they rouse us to action — they do not partake, so far, of the nature of the beautiful. But if they are merely pleasant to the contemplation; if they satisfy us in themselves; if their vivacity, grace, and harmonious proportions, give us an inward delight, — then we call them beautiful.”

In one of the subsequent lectures, the professor explained with more precision the nature of the beautiful. “A thing *appears*,” said he, “which manifests itself to the senses in various ways. The character of a man — his inward disposition — *appears* in his various actions. The hidden powers of nature *appear* in their various creations. We may say that God himself *appears* in the world, which mirrors, in all its variety, his greatness and majesty. *Variety*, therefore, is characteristic of all appearances. But an appearance becomes a beautiful appearance only when this variety is joined together in a harmony and a unity. Variety in harmony is the principle of beauty. But this unity is not that unity of plan, purpose, or design, which gratifies the understanding solely by the adjustment of means to ends. It is a higher kind, which acts rather on the feeling than the understanding. I call it a *free* harmony, in opposition to the confined and limited unity of purpose.” The

professor illustrated his meaning by the following examples: — “ You may say of a vase that, in its form, there is a variety in harmony. It has different parts, and variously-shaped outlines — some curved, some straight. The unity, according to which this variety of parts is arranged, may be of two kinds; it may be the unity of plan which gratifies the understanding, and relates to the *use* of the vessel, adapting it, for example, to contain a fluid, and, at the same time, to pour it out easily. Or it may be the free æsthetic unity, the harmony of proportions, which fills and satisfies the eye. It may be of no consequence, as regards the *use* of the vessel, that its body should be rounded in exactly this particular curve, or its handle turned in this graceful sweep. But we perceive that this constitutes its beauty, and immediately satisfies the feeling, without any consideration of utility. In judging a man’s character and conduct, we proceed in a precisely similar manner; first, by asking how he can be useful to us, help us, to accomplish any thing; whether we have any thing to hope or to fear from him; whether we can rely upon him as true and well meaning. This is the view taken by the understanding. Or, in the second place, we may ask what is his value in himself, without reference to us, or our relation to him; whether his character corresponds to our ideal of human nature. This is the free æsthetic view. A man may be indifferent to us in the first regard, and please us in the second. But we can scarcely enjoy the beauty of his character if our personal interests are absolutely injured by him; for this reason we scarcely can receive pure æsthetic pleasure from any character except those of



poetry and history, which cannot in any way come in conflict with our personal interests."

Our readers may recollect that Theodore had already discovered this distinction between an unprejudiced and an interested judgment.<sup>1</sup> It was therefore easy for him to enter into the views of the professor on this point. But he was anxious to hear what else his teacher would say of the relation of beauty to goodness, as he appeared to make them differ only in the manner in which they are known by us. The following were his views on this subject:—

"Whatever pleases us in the view of human actions and sentiments—whatever entertains and delights us in the representation of human character in poetry and painting—is always a quality of the soul, the development of the life of the soul in its greatness, strength, and richness,—is, in short, the moral good. We might go so far as to say, all that *lives*, so far as it lives, is good; and life, when it shows itself, is beautiful. Deformity is a kind of death, and shows like death. Morality is the living soul in harmony with itself: immorality is the destruction of life. The life of man has a unity, also, of its own—a self-maintaining and self-renewing power. Our bodily organization is a complex of powers bound together by a hidden and inward unity, which is our life."

These ideas were not new to Theodore; he had before maintained and defended them against the objections of his friends. They objected that poets and artists often introduced in their works deformed and vicious characters, and represented them so as to make them

<sup>1</sup> See Chapter I. Book II.

somewhat attractive. "How, then," asked they, "can the moral good be the same as poetic beauty?"

Theodore replied — "The true poet or painter will never choose to represent what is purely evil or deformed. If they do, it will not please; but, as they always mix with it a degree of character and power, it partakes, to some extent, of the nature of goodness and beauty. The contrast of good and evil, of beauty and deformity, serves thus to give that variety to the whole, without which beauty cannot exist."

The professor continued — "We see life spreading itself over the whole world, in manifold gradations. From man down to the mineral kingdom, through the various animal and vegetable tribes, every where is poured out the spirit of life — every where is motion, attraction and repulsion, growth and decay. Even the mountainous masses, which lie motionless and inanimate, the strong frame-work of the mineral world, indicate, by their shattered strata, where life has once been. They show the operation of those vast powers of nature, which, having given them form and position, have withdrawn elsewhere, but not ceased to exist. All the realm of beauty, therefore, which lies beyond the world of man, — all which poets and painters love to depict in the external world, — is life, or the result of life. The bold outlines of a mountain impress us like an heroic action; the energy of life which produced the one is seen also in the other. The loveliness of a sweet landscape, sprinkled with flowers, shaded with woods, seems to speak of human cheerfulness and mental peace. Even that art which uses

the dead material for its creations, and expresses its ideas in masses and proportions which have no resemblance to any living forms — even architecture — is an imbodiment of the conceptions of the artist's soul. As the countenance and figure of a man announce to us something of his character, so does the architect express the lineaments of his soul — his devotion, his spiritual peace, the gracefulness of his tastes, the loftiness and boldness of his character — in his majestic domes, his lightly-springing spires, and the grand proportions of his structures. According to this view, moral beauty and natural beauty stand related to each other, and have a common basis, as being both of them manifestations of the good, or of life."

The peculiarity of this whole æsthetic system consisted in the influence it ascribed to the fine arts on the life of man. According to this teacher, their object was not to amuse or entertain us; or, if at all so, this was but a secondary object. The chief work of the fine arts was to educate man's moral nature; they were to be ministering servants at the shrine of holiness and religion. National art should spring out of national morality and religion, and take its subjects from this source. National art should be moved and penetrated by the spirit of a people, and react on this spirit to quicken and shape it. As the professor considered the highest beauty to be the glorified and perfected expression of the moral good, and as he believed morality to have its root in the peculiarities of national character, it is evident that he judged that all poetry and art should be of a popular character. He lamented that the historical culture of Christendom should have in-

duced a spirit of imitation in its poets and artists, weakened their originality, and diminished their peculiar excellence. "In our tastes," said he, "we coquet with all nations, and, misled by a scholastic pedantry, or a vain love of the fashionable, pay our devoutest homage rather to novelty or eccentricity than to the pure standard of beauty. But the worst of it is, that, by this affectation, we lose the beneficial influence which poetry and art ought to exercise upon the national sentiment. For, in order that they should exert this wholesome influence, they should bring before us in graceful beauty the serious concerns of our lives. Our actual relations—our real interests—should be touched upon by them. The universal interests of humanity are too abstract to inspire us with any warm enthusiasm. The spirit of a cosmopolite must be a cold and indifferent one. Ah! happy Greeks!" exclaimed he, with enthusiasm; "whose epics contained the flower of your national traditions! whose drama was a sublime act of worship to your gods! whose lyrics were songs of praise to the conquerors in your public games! and whose national story gave inexhaustible subjects for poetry in the deeds of gods and heroes! Poetry was then in the life and manners of the people, as well as in the burning words of the bard. It was a flower which bloomed wild over the fruitful native soil, while with us it is artificially raised in gardens and hot-houses."

But Theodore's attention was especially directed to what his teacher had to say concerning the æsthetic symbols of religion. His main thoughts were these: The essence of religion is feeling. In moral actions,

this feeling is expressed only in a limited degree, and imperfectly. Still less can it be contained and expressed by doctrines and opinions. There remain, then, only poetry and art, as suitable means of expressing the religious sentiment. Not, indeed, that poetry and art can actually bring before us those everlasting and inexhaustible subjects which belong to religion. They can give us only suggestions and images; but these are enough both to excite and to satisfy the religious sentiment. In fact, every great poem or work of art is a religious symbol, since it gives us a sensible image of the working of that great spirit which sustains and regulates the world. It is a microcosm — a miniature image of that beauty and harmony which is seen in the order of the universe. But religious symbols, strictly speaking, constitute a peculiar order, which is divided into two kinds.

The first of these is formed by mythology. This is a representation of the supernatural world by means of arbitrary characters — by means of a fantastic nature and history — as was, for instance, the history of the Grecian gods. The groundwork and substance of mythology usually come from historical tradition and the philosophy of religion; but, as the mythology is enlarged, it becomes more and more a free work of the poetic imagination. The Greek mythology originated in the ancient Oriental theogony and the traditional genealogies of the Greeks. But it soon detached itself from these, and became a work of pure imagination.

The second kind of religious symbols contains those peculiar to religion, as sacred emblems and holy



usages, and all the means of devotion. Instead of permitting the pious feelings to take any form, and express themselves in unpremeditated and various modes, by which means the form becomes a mere veil for the thought, there is in this symbolic worship more equipoise between the form and the substance of worship. The form of worship receives a part of the veneration which is paid to the substance; for the form itself appeals to the heart, arouses love, produces reverential feelings. This, however, results from the fact that the symbols are handed down by history, and consecrated by usage. The power of custom, as well as of art, operates through their agency; and perhaps the first often has the greatest influence of the two. A sacrifice, for example, is an expression of the religious feeling, but not one derived from poetry or art, which, on the other hand, sacred songs and hymns manifestly are.

The lecturer then lamented that, in Christianity, but more especially in the Protestant church, so little use was made of religious symbols. The teaching of the truth should indeed exercise a kind of oversight over both kinds of symbols, to prevent them from degenerating into superstition, which was easy to effect when the æsthetic element was somewhat repressed. But teaching has in our worship a wholly disproportionate preponderance. A time must arrive, in which religion will break from these fetters, and take a freer æsthetic form. Then first will it animate and inspire our life with its due power



## CHAPTER XII.

THEODORE'S DISSATISFACTION WITH THEOLOGY RETURNS. HE BLAMES PROTESTANTISM FOR ITS MEAGRE RITUAL. HE CONDEMNS THE ABSENCE OF THE ÆSTHETIC ELEMENT IN CHRISTIANITY. THE FORM OF CHRISTIAN DOCTRINES TOO SCIENTIFIC. THE DOCTRINES THEMSELVES ERRONEOUS. THE SACRAMENTS ALSO DEFICIENT IN ÆSTHETIC CHARACTER.

THEODORE soon made himself master of these new ideas concerning the doctrine of æsthetics. And, as it is very natural for young and ardent minds to carry every thing to extremes, he gave to the æsthetic view of religion a onesided and disproportionate importance. He had before almost repented of having relinquished theology, but he now felt himself fully justified in doing so. "How could I have acted otherwise?" said he. "Instead of life, my teachers offered me death. They sought to reveal to me the secrets of eternal beauty through the medium of empty forms, or by the tiresome study of words. The young theologian is introduced to his profession by expositions of Scripture and the reading of church history; then he is wearied out by verbal criticisms, and by a tedious and dull examination of the historical contents of Scripture; and then the long story is told him of the countless errors which superstition or the love of controversy has produced. When he has thus become sufficiently wearied and dis-

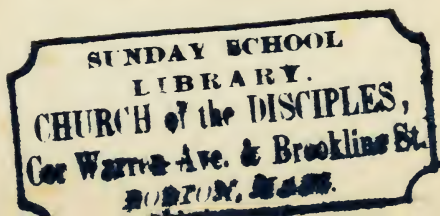
pirited, they give him a medley of opinions and doctrines, taken from this or that school of philosophy, and entitled Christian doctrine and Christian ethics, and then he is thought to be fitted for the high office of a priest of religion. Hence arise the coldness and barrenness of the Protestant ritual. The only part of our worship which is æsthetic, is our singing. In this, the airs are simple and touching, but the words are generally unpoetic, and the thoughts taken from an antiquated theology, and our hymns are too long and too uniform. Our preaching is, for the most part, only the poor result of the meagre theology which is taught in our universities; consisting of some moral thoughts, applied without power to daily life, garnished with a few Scripture common-places, or, if one soars so high, with contemplations on the course of Providence, presumptuously interpreted by a shortsighted egotism. What a wretched mistake!" he cried. "A dull and heartless subtilty takes the place which should be occupied by poetry and art, and, instead of enkindling life, freezes and destroys it!"

Pursuing these ideas, Theodore examined Christianity itself, and thought he perceived an æsthetic deficiency in it, and that it took too much the direction of pure thought. "It had its origin," said he, "in Judaism, a religion wholly hostile to the use of images. The cheerful Greek, full of the joy of life, conceived of the divinity in ennobled forms of humanity, or in the bountiful powers of nature. The dark and rigid Jew, on the contrary, made his God of a law and an idea. The Jews fancied themselves superior to those who worshipped images, because they possessed the idea of an

invisible ruler and lawgiver, throned high above the world. Yet what did this faith bestow on them? It gave them the constant dread of that severe judge, whose law they could never faithfully keep, because they were wanting in courage and enthusiasm. Christ carried out to the utmost extent this tendency to metaphysical truth and to morality, by destroying the poor symbolic worship of Judaism, and endeavoring to introduce the worship of God in spirit and in truth. The main direction of the Christian church therefore was, and is, the striving after truth. Thence all those unhappy controversies which have raged in the church from the beginning, till gradually that strange mass of doctrine has been built up, which has been adopted in general even by the Protestant church. By means of the reformation, the striving for truth became yet more distinctly marked than before. For, in the Catholic church, though by a departure from original Christianity, there had been formed a symbolic worship, which roused the feelings, although tending toward superstition. Luther destroyed this symbolic service, and, by making the Scripture the rule of faith, he prescribed a set path in which the effort for truth must go, and thus exposed us to the danger of becoming the slaves of the letter."

Theodore pronounced an equally unfavorable criticism upon all the main doctrines of Christianity. He thought he saw the metaphysical and scientific view too prominent in all of them, and mixed, besides, with views taken from a low and sensuous<sup>1</sup> experience.

<sup>1</sup> [*Sensuous*. This word, introduced in its philosophical sense into English by the Coleridge school of writers, seems to have



The doctrine of God, and his attributes, appeared to him made up of philosophical notions, which could with difficulty be changed into feelings and images. "What good does it do us," said he, "to have such a precise idea of the omnipotence and omnipresence of God, if we do not *feel* ourselves surrounded by his all-embracing, all-supporting power? Can this feeling be communicated — can it be received — except by means of images and poetic words? The immortality of the soul, that lofty conception, in the strength of which the human mind is lifted above time, and space, and the power of matter, and from which it derives courage to contend, till death, against the world of sense — does not Christianity confine this thought too narrowly in a notion, or rather a kind of physical theory? We are taught that the bodies decomposed by death shall again be reunited, just as a substance, chemically dissolved, is restored by another chemical process. When the idea is so expressed, can it rouse that lofty feeling, and must it not rather repress it, by bringing the soul again under the dominion of matter?"

Theodore also thought that he perceived errors in the doctrines concerning Christ. The miraculous conception by the Holy Ghost seemed to him the result of a false philosophy, which endeavored thus to give to Christ a more spiritual loftiness, and had, at the same time, gone beyond the due limits of human knowledge, since such a birth could never become an object of knowledge. But this false philosophy had been con-

been wanted, as we have no other term to express the mental conceptions which come to us through the senses. *Sensual* and *sensible* are already appropriated. — TRANSL.]

tinued in the Christian church, and thus had arisen the strange theory of the two natures in Christ, which is half physical in its character, and has nothing to interest the religious feelings.

Even the symbols of Christianity, baptism, and the supper, did not escape Theodore's unfavorable criticisms. "In these," thought he, "ought the æsthetic element to appear in its purest form; and yet we can scarcely find in them a trace of it. The sprinkling of water is merely a figurative expression of the moral thought of spiritual purity. And the Lord's supper — passing by the superstitious views respecting it — is only a feast of remembrance, a token to recall the night in which Jesus was separated from his disciples, and his death, which immediately followed. It is affecting, doubtless, in this relation; but it does not express itself in a pure and free æsthetic form, since it derives its importance from the moral associations and memories which it awakens."

Thus had our friend once more lost his way, and fell into new errors, just as he had detected his previous mistakes, and had discovered the true path.



## CHAPTER XIII.

JOHN'S CRITICISMS ON THEODORE'S ÆSTHETIC IDEAS. THE WORD MORE EDIFYING THAN SYMBOLS. WALTER AND HARTLING OBJECT TO THEODORE'S VIEW. THE LIFE AND DEATH OF JESUS THE HIGHEST SYMBOLS. HE IS THE WAY, THE TRUTH, AND THE LIFE. HIS TRUE DIVINITY. IT IS A MATTER OF FEELING, NOT OF LOGIC. UNION OF THE HISTORICAL AND SYMBOLIC IN CHRISTIANITY. THE SACRAMENTS.

THEODORE communicated his new doubts to his friend John, and it was chiefly by his assistance that he became conscious of his errors. John possessed neither that philosophic spirit, nor power of thought, which enabled Theodore to comprehend at once any new views; but he had a tenacious mind, aptness for perceiving the truth, and a natural good sense, which enabled him to detect the weak places in the opinions of others. In the present case, his experience also gave him the advantage over Theodore, and he felt bound to use it, in order to help his friend to escape from his new errors. He wrote to him in the following manner:—

“What you say concerning the æsthetic representation of religion, which you find wanting in Christianity, is altogether opposed to the results of my experience as a preacher. I would not undervalue art, nor the grace which it may add to religion. But art is not the es-



sence of religion, neither is it the only form by which religion can be communicated. The plain, uneducated country people, to whom I have to preach, have no susceptibility for art: place before them the most beautiful paintings; let them listen to the sweetest music; they would not be so deeply moved by this as by the simple word of doctrine and exhortation. You certainly do not despise our good country people, nor think them incapable of sharing in Christian salvation. Christ died for them, as well as for others. But if they are to receive salvation only through an æsthetic form, they must go without it. The simple matter of fact that Christ died for the redemption of the world, overturns your whole æsthetic fabric; before this vanishes away all the lovely but deceptive coloring which art and poetry can give to the solemn and great concern of a man seeking for salvation. Religion is a matter of the heart, of the life, of action: it must make a man better; it must purify his feelings; it must change his walk to the path of right. Art and poetry may paint fair pictures of a noble life, and arouse lofty, and even holy feelings; but to make a man actually resolve to be better, to rouse him to action, and to make him go forward in virtue, the word of life is necessary — the word which proceeds from Him in whom has appeared the archetype of all truth and goodness."

Theodore was not altogether convinced of his mistake by these simple remarks of John, but was a good deal shaken in his own opinion, and indistinctly perceived that he was wandering from the true path. A conversation which he had on the subject with Hartling and Walter, contributed to bring him back to the truth.

Walter, who still adhered to the rational and moral view of theology, not only approved of John's objections, but laid even more stress upon the moral influence of the doctrine and example of Christ. "If you take away from us preachers," said he, "the word of exhortation, and the right and duty of speaking to the human conscience, you take from us every thing."

"I would not separate morality from religion," replied Theodore, "nor banish from the church the moral education of man; but that which is highest and most peculiar in religion — the feeling of inspiration and of devotion — can be excited and nourished only symbolically, by images and figures."

"Have you, then," replied Walter, "forgotten faith, which you have long regarded as the spring and main principle of the religious life?"

"And the religious community, too?" added Hartling. "Without this, all your symbolic and poetic influences will be good for nothing. If the public life of the Greeks had not been so beautiful, so full of inspiration and of activity, their poetry and mythology could never have arisen. Yet they had not the true moral and religious community; and their religion consisted in external rites, which had little influence on the sentiments and the morals. Their mythology is deficient in the idea of the holy, and their poetry wants that earnest and profound sentiment of devotion, which Christianity first gave to the world. Life itself must be poetic before poetry can come, and religious symbols without religious life are an unsubstantial show."

"Both faith and the religious community," replied

Theodore, "are in my view æsthetic ; that is, based on feeling. But on this fair and living foundation has not arisen the structure which we ought to have. The influence of the understanding and of scientific reflection has checked the power of poetic creation, and therefore no true religious symbols have been able to arise."

"But," said Hartling, "I consider the life and the death of Christ himself to be the most beautiful symbols, and to surpass every thing of this sort which we can find in religious history. They are the most beautiful symbols, and at the same time the truest, because they are not merely symbols, but also history."

Theodore was much struck by this remark, and said, "You have expressed in these words a very important thought, which, I believe, will remove all my doubts."

"Perhaps," said Walter, "he has only adapted himself to your view, in making symbols of historical and moral truths. I believe I have somewhere met with the idea that we ought to take the Christian history and doctrines symbolically. If I am not mistaken, the thought originated in the school of Schelling."

"Right," said Theodore ; "Schelling himself proposes to take Christianity symbolically, which formerly displeased me, because it seemed to be opposed to its reality as a matter of fact. Schelling himself was evidently not fully master of his own view, as he expresses it so obscurely. But I think I now see it clearly, and can make the historical and moral truth of Christianity fully harmonize with its symbolic significance, so that,

instead of destroying, they much rather establish and confirm each other."

Theodore then went on to explain his views to his friends, in the following manner:—

"Faith, or pious feeling, is the centre of our whole life, from which proceed truth for the intellect, goodness for the active powers, and beauty for the æsthetic sense. All three are in themselves one, or at least are united in one common life, and differ only in their reference to the human comprehension. Christianity unites in itself all these three tendencies of the soul, and thus can educate the whole man. In its great truths it communicates the highest principles of wisdom; and yet it does not concern itself with human science, which it leaves to be developed by the understanding of man. By the teaching and example of its author, and by the church brotherhood and discipline instituted by him, it educates the moral nature of man. But the overflowing fulness of pious emotion can neither be wholly exhausted, nor expressed by belief and action. If this were all that Christ did for us, he would not comprehend in himself all religious ideas; he would not be the author and finisher of faith; he would not be the brightness of God's glory, and express image of his person; he would be only a human teacher and standard, falling wholly into the sphere of human comprehension. This is the error of Rationalism, which regards Christ only as a teacher and lawgiver, consequently as a mere man. Christ appears to us in his true dignity and perfection when regarded not merely as a teacher whose instructions are to be believed, and an example

to be imitated, but also as an object of pure affection and admiration ; in short, as an æsthetic symbol. And he is thus regarded when we see in each event of his earthly life a manifestation of the infinite and eternal — when we find something more than can be comprehended by the understanding, or realized in conduct, but which can only be felt and revered.”

“You would admit, then,” interrupted Walter, “the doctrine of the deity of Christ?”

“Not exactly so,” replied Theodore; “this doctrine is a mere *doctrine*; and the pure æsthetic view is subjected in it to the intellectual. My opinion is, that Christ offers himself to us as the image of the highest spiritual perfection and beauty, and therefore as the highest religious symbol. Every poetical image and work of art becomes a symbol by reflecting spiritual truths in an earthly form. But in the life of Christ the historical facts are themselves in the highest degree poetic, and comprehend at once truth, goodness, and the highest beauty, and represent to us the most perfect image of life.”

“That is precisely my idea,” replied Hartling.

“My mistake,” continued Theodore, “consisted in overlooking the symbolical character of Christianity, because it was united with the historical, and intimately connected with the moral and doctrinal. I thought that we needed a separate and purely æsthetic ritual, and I thus disregarded the peculiar excellence of Christianity. If it had such a symbolical apparatus, it would not be the perfection of religion, but be still incomplete. In Judaism, the metaphysical and moral truths were destitute of a truly æsthetic ritual. In the heathenism



of the Greeks, there was indeed much of beauty, but little of truth and morality in their temples, processions, and statues. They were rather a matter of voluptuous enjoyment than of conviction and of action. But in Christianity all are united. The true and the good are joined with the beautiful in inseparable connection, and are imbodied in the eternal Word made flesh, in the glorified humanity of Christ."

"But I do not yet see," said Walter, "how your view differs from the popular one, except in this — that you express by the word *symbol* what others regard as faith or doctrine."

"But this is not an unimportant distinction," replied Theodore. "The emblematic significance of the history of Jesus has been lost by regarding as a matter for the intellect that which belongs to the feeling. That Jesus is the Son of God, is a figurative expression, used to convey the idea that in him, as in a human image, God has appeared. This is also more clearly conveyed in the expression 'brightness of God's glory, and express image of his person.' The views, that God has sent him from heaven, and that he was conceived by the Holy Ghost, come nearer to the form of doctrines for the intellect, though they are partly mythological in their nature, intimating the relation of the supernatural to the natural. But the modern theories about the union of the divine and human natures in Christ, are unsuitable attempts to make doctrines out of a matter of feeling. If I transfer them from the doctrinal to the symbolical region of Christianity, the advantage is twofold. First, we are not called upon to understand and believe what is wholly incomprehensible; and so an oc-



casation of skepticism is removed. And, secondly, the feelings enter into the view with more warmth and life, if not disturbed by the mixture of speculative notions. In short, theologians ought to speak of every thing relating to the person of Christ in freer language, and in more poetic phrases, and not seek either to define or explain too narrowly his dignity and his supernatural character. Thus did the ancient theologians speak of Christ, and not, like the moderns, either define his divinity in precise formulas, or deny it altogether."

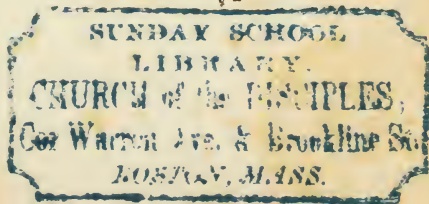
"Do you, then, wish that nothing should be taught as a matter of doctrine concerning the person and dignity of Christ?"

"I regard it as a necessary evil," said Theodore; "and necessary to enable Christians to understand each other, that something should be thus taught. The only perfect expression of the faith of feeling, of the deep conviction that Christ is the image of the Most High, is in united devotions, where the feeling is expressed in eloquent language, or by symbolic actions. But when doubts and disputes arise, and we need some signs by which to understand each other, then we must have some words and phrases by which we may express our belief, though but obscurely. But these should always be as simple as possible, and, when explained, should be referred back to the original feeling."

"It strikes me," said Hartling, "that this would be an excellent way of treating Scripture history. We should then get rid of those miserable attempts at explaining the miracles, which have always been my aversion."

"But how," said Walter, "do you propose to join

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together the historical and symbolical views? for it seems to be your opinion that the two should be united."

"It may be stated, as a general rule, that the symbolical view begins where the historical ends; and the former is the summit and the flower of the latter. The substance of the story belongs to history, its spirit to symbols. When the substance has been examined and harmonized, it becomes the object of symbolical contemplation. The history of Christ's passion, for instance, is treated historically when the facts are critically investigated, and placed in their actual relation to each other; it is symbolically treated when we see in it the eternal or ideal story of the war which good must wage with evil, the spirit with the flesh, and the perfection and glorifying of our human nature. There are points, too, where history reaches its limits, and seems to tread on the verge of the supernatural world—I mean at the commencement and close of the life of Jesus; and here the symbolic view alone must take its place."

"And are there not also places," asked Walter, "where the two views are in opposition to each other?"

"Only in those passages where the historical view is not thoroughly carried out, and the symbolic has consequently come in. I refer to those miracles which the evangelists have narrated with few or none of their historical circumstances. And here, as our friend Hartling has justly remarked, the symbolic view spares us the vain attempt to comprehend precisely the historic facts. We accept such miracles as symbols, and do not

trouble ourselves to inquire how far or in what respect they are actually true. They are truths for the spirit and heart; and, receiving them as such, we remain in harmony with Scripture."

"Are you also satisfied now," asked Walter, "with the emblematic character of the Christian sacraments? and do you believe that the public worship of Christianity is capable of a genuine æsthetic ritual?"

"It is rather a moral beauty than the beauty of art, which we see in the sacraments. They are significant of the inner consecration of the heart, and they nourish the life of piety. Both, and especially the supper, are not so much signs of the pious feeling as the fairest blossom, — the highest moment of the religious life itself. When the supper is partaken in true communion, it is what it was in early Christianity — the crowning point of that hidden life of love, in which consists the union of believers. The bread and wine which we partake, are then not *emblems* of communion with Christ and his church, but the act itself *is* the communion, as the breath which we breathe is our life itself. No æsthetic symbol could have this importance for our religious life, since it could only represent, and not in this manner itself give and communicate the feeling. In this lofty simplicity of the two symbols of Christianity, we perceive the profound wisdom of its author."

"Leaving these two central points of a holy life, we may find occupation enough for art in adding beauty to the worship of God, both in sacred music, in religious architecture, and in festal pageants and representations. Where the feelings of piety glow the warmest, even

there may be found a place for the adorning hand of art. When the loftiest spiritual beauty is displayed in Jesus Christ to the inner eye, the susceptibility will be quickened to perceive every other ray of beauty which flows from the true source."

The conversation stopped, though Walter did not yet appear wholly convinced. Theodore received great peace of mind from having gained a satisfactory view of this subject. An elevated joy filled his soul. He sought to develop these thoughts more thoroughly in solitude; and, to relieve his heart, he wrote the following lines, which, however insignificant in themselves, we will here insert, as denoting his present frame of mind:—

World Redeemer, Lord of glory! as of old to zealous Paul  
Thou didst come in sudden splendor, and from out the cloud  
didst call;  
As to Mary, in the garden, did thy risen form appear, —  
Come, arrayed in heavenly beauty; come and speak, and I will  
hear!

"Hast thou not," the Master answered, "hast thou not my  
written word?

Hast thou not, to go before thee, the example of the Lord?"  
— Blessed one! thy word of wisdom is too high for me to know,  
And my feet are all too feeble for the path where thou didst go.

Doubts torment me while I study; all my reading and my thinking  
Lead away from firm conviction, and in mire my feet are sinking.  
Then I turn to works of duty, — here thy law is very plain, —  
But I look at thy example, strive to follow, — strive in vain.

Let me gaze, then, at thy glory; change to flesh this heart  
of stone!

Let the light illumine my darkness that around the apostle shone!

Cold belief is not conviction ; rules are impotent to move ;  
Let me *see* thy heavenly beauty ; let me learn to trust and love.

In my heart the Voice made answer, " Ask not for a sign from  
heaven.

In the gospel of thy Savior, Life, as well as Light, is given.  
Ever looking unto Jesus, all his glory thou shalt see,  
From thy heart the veil be taken, and the Word made clear  
to thee.

" Love the Lord, and thou shalt *see* him ; do his will, and thou  
shalt know

How the spirit lights the letter ; how a little child may go  
Where the wise and prudent stumble ; how a heavenly glory  
shines

In his acts of love and mercy, from the gospel's simplest lines."<sup>1</sup>

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<sup>1</sup> [The above lines are a very free imitation, rather than translation, of those in the original. — TRANSL.]



## CHAPTER XIV.

EVENTS OF THE WAR. THEODORE RESOLVES TO ENTER THE ARMY. THERESA REFUSES HER CONSENT. A TRIAL OF FEELING.

ALTHOUGH it was now late in the year, and the season had become unfavorable, there appeared no probability that the campaign would soon end. The allied forces continued to press forward, although their enemy made them fight for every foot of ground. The conqueror, accustomed to victory, urged his battalions on into the territory which he hoped to subdue. Theodore had relinquished all expectation of seeing the downfall of this proud oppressor of his country, and submitted to what appeared unavoidable — the subjection of the German nation. The happy man is apt to be somewhat selfish, and to console himself for the public misfortunes with his own private joy. We cannot, therefore, free Theodore altogether from the suspicion of becoming less interested in public events, in which, indeed, he could take no active share, in consequence of the near approach of his own happiness.

For, as he had lately been promoted to an office of the rank which Thérèse's father considered indispensable for their marriage, the young people were soon to be united. The death of a near relation, and some



domestic concerns, made a delay of a few more months necessary, and then there seemed to be nothing more in the way of their complete happiness. Though the connection of the lovers had been darkened by some clouds, their sky was now unshadowed, their hopes were in the fairest bloom, and a clear morning dawned for them, announcing the most cheerful day. Theodore's cheerfulness was only disturbed when he looked at his sister Frederica. The pain of her husband's loss — lost, indeed, to her before his death — was not yet assuaged; and, though she compelled herself to sympathize with Theodore in his joyful anticipations, she could not wholly conceal from her brother her fear that no good would come from this union, and that his fate would be only the repetition of her own. Theodore's joy was troubled as he thought how his sister had failed of realizing the destiny for which she seemed intended, and of her uncomfortable position in regard to the Landeck family; to which, indeed, she had never been suited.

We often lament that there is no pure joy permitted us in this world. Yet it is a blessing that it is so. How else should we bear the transition to pain? Our destiny mingles for us the various conditions of our life, as a good composer adjusts his notes, gliding softly from one to another. Thus has nature mingled with excessive joy a slight degree of pain, and has given them both the same language — tears!

How quickly vanished our two lovers' dream of hope! Uncertain rumors began to circulate that the allied armies had met with great losses from cold, hunger, and the sword of the enemy, and was now re-

treating. The mournful spectacle of the flying soldiers soon gave the most perfect confirmation to this rumor. The patriotic party was now in great exultation, and scarcely concealed its hope that their government would soon forsake their ally, and turn their arms against him. Even Theodore, who was usually cool and distrustful, partook of these hopes, and looked forward to a speedy deliverance from the yoke of foreign tyranny. Events followed each other with wonderful rapidity; soon it became apparent that the policy of the court was altogether changed, and that arrangements were making for arming the whole nation.

Hartling was the first who communicated this intelligence to Theodore, and at the same time announced his own intention of joining the army. "All my friends," said he, "and all the young men of sense and spirit whom I know, will do the same. Now or never seems the time to deliver our country, and we must all do our part toward it. The first thing is to drive the enemy from the country; but there is something of more importance to be done besides. We must endeavor now to inspire the people with a patriotic spirit; with the spirit of a community; with interest for public affairs. Now is the time, when every man fights for his own hearth, to destroy the wretched distinctions of rank, the preponderance of official life, and the selfishness which is willing to remain idly at home in the hour of public need. You, my friend, will surely not remain behind; yet, to be sure, you are about to be married, and the rose fetters of love may well keep you at home."

"O, no," said Theodore; "I consider myself happy

in being able to make a sacrifice for my country. I will go to the field; and even my bride herself will send me with you."

"I take you at your word," said Hartling; "and I commend you for this manly resolution. Your example will encourage many others; for those who have posts under government will be the slowest to take this resolution; restrained, as they pretend, by the duties of their offices, but in reality by their own cowardice. Do you make a beginning, and show that the hand which holds the pen is also able to wield the sword."

Theodore hastened to Theresa, to communicate to her his purpose. In the excitement of his own mind, he doubted not that his beloved would be as ready as himself, for the sake of the common good, to submit to the trial of a separation, which, perhaps, would be a protracted one. But when he came to her, he found his heart shut up, and his mouth closed, and he had to consider in what manner he could best communicate his purpose. "Dear Theresa," said he, "our time of trial is not yet over. The serious concerns of life interrupt the happiness of our love —"

"You frighten me!" interrupted Theresa. "What has happened? Why are you so troubled, and your voice so choked?"

"Only that I am going with the army into the field, and must be separated from you, I know not for how long a time."

"Ah, my God! — and what compels you?"

"My country's need calls on me; my heart urges me to go. *I must* make the sacrifice. My pain is in-

conceivably great when I think of our separation ; but what sacrifice can be made without pain ? ”

Theresa covered her eyes with her hands, and wept. Theodore stood before her, embarrassed and in pain. He wound his arm around her, and endeavored tenderly to console her, though his own eyes were also filled with tears. “ See, love,” he said, “ I am weeping with you, and yet I remain firm ! O, collect yourself, and use your power over my heart to strengthen, and not to weaken me. True love is one and the same thing. Love for country, for wife, for children, for parents, are only different rays of the same sun. I love you as I love my country, only with more depth, and with the secret attraction which draws two hearts together, and makes them one. Do not let this feeling come in conflict with itself, but let me draw nourishment from your love for me, to increase my devotion for my country, and to strengthen me for battle.”

Theresa remained silent for a long time. At last, after having dried her tears, she said, quietly, but with perceptible, though restrained, bitterness in her tone, “ Dear Theodore, if you are in earnest in what you have said, you must not hope to obtain my consent to it. Your word is pledged to me, and I can recognize no higher duty which can excuse you from keeping it. I consider these feelings of patriotism to be a species of enthusiasm, to which I cannot consent to sacrifice my happiness. If I let you go, I shall perhaps never see you again ; or you may come back to me wounded and sick. I tremble at the thought. You men do not know how woman loves when she gives her whole

heart to the object of her affection. I shall not reproach you; but, if you loved me as I love you, you never could have thought of such an enterprise as this."

Theodore was deeply wounded by these words, and saw a gulf open between himself and Theresa. "If you do not recognize," said he, "a higher love than ours, then even this is not a true affection. We exist only to fulfil the purposes of a higher power; and we ought not to love, except when, by doing so, we can serve a higher love."

"Yes," said she; "but this higher love must not be a mere fancy."

"Is, then, our fatherland—is the country which supports and nourishes all that we love—to pass for nothing? Can I love you, and live for you, while I see my country in bondage and misery? Would not our very happiness be clouded by the thought that I could not enjoy it as a freeman and a man of honor?"

"But this is not yet the case. Do not trouble yourself about the government of the country, and be contented with performing the duties of your appointed station."

"What! must I wait till matters have become desperate, and till the time for taking the resolution has passed away? There is some merit if I take my stand now, before I am compelled to. Dear Theresa, do not make the struggle too arduous; do not weaken my energy of purpose, but help to strengthen it. Sweet, indeed, is the tranquil enjoyment of long-expected pleasure, but more beautiful is the willing renunciation of dear hopes; and the most beautiful moment which life

can offer is that which crowns our self-denial, after the conflict is over and the sacrifice made, with its sweet reward. Let us not shrink from this trial of our love. Its pure gold will stand the test, and come out purer still from the crucible."

"How beautiful you are with all this enthusiasm! But so much the less can I part with you," said Theresa, falling on his neck. "I cannot, I will not let you go."

"It is a sweet burden which you lay on my spirit," said Theodore, with a kiss; "but a burden, still, which presses and weighs me down."

"Promise me," said Theresa, in an irresistibly tender and melting tone, "that you will think of your resolution for some time longer before deciding."

Theodore promised, though with reluctance. The accomplished girl soon directed his attention to other subjects, and entertained him with gay and affectionate conversation. Before he left her, she made him repeat the promise not to be precipitate in taking any step, and at all events first to confer with her father about it.



## CHAPTER XV.

FREDERICA APPROVES OF THEODORE'S RESOLUTION. THERESA'S FATHER OBJECTS TO IT. THEODORE PERSEVERES. HIS ENGAGEMENT TO THERESA IS BROKEN OFF. HE WRITES TO HER. THE MOTIVES OF LANDECK AND THERESA IN TAKING THIS STEP.

THERESA'S opposition did not make Theodore waver in his purpose, though it induced him to reconsider it. But he could detect nothing objectionable in it in any point of view; and he was only pained because she whom he loved could not sympathize with his feelings. "Ah! what joy would it be," cried he, "to see the beloved of our heart precede us in a martyr-death, and to hear from her the words of the heroic Arria — 'Pætus, it is not painful!'" The bond of love which unites two souls is perfect, when in struggle and sorrow they can go together, and lead the way for each other. It is in strife and grief — it is in rising above desire and pain — that we see the true power of the soul, and consequently true spiritual love. A love which can exist only in sunshine, is the daughter of selfishness and sense, and does not deserve to be called by the noble name of *love*."

After speaking with Theresa, Theodore communicated his resolution next to Frederica. She could not resist a sad feeling, but behaved in a manner worthy of her brother. "I shall miss you, dear brother," said

she, "painfully miss you; for I am alone in this place. But far be it from me to wish to detain you! I will help myself as I best may. Our dear mother would certainly have justified your purpose; it is worthy of her great and pious soul; and it will console and strengthen me to think that your mind is still in unison with hers."

Theodore was much moved by his sister's beautiful self-denial, and pressed her tenderly to his heart. "I thank you," said he, "for this fair proof of affection, for this sympathy with the loftiest feelings which have ever moved my soul. Ah! I needed such a strengthening sympathy." And now he disclosed to her the reception which his proposal had met from Theresa.

Frederica excused her friend as well as she could, and expressed the hope that she would yet acquiesce in the proposal. But, in thus speaking, she deceived herself, and suppressed a feeling which was by no means favorable to Theresa.

It was also very difficult for Theodore to explain to the old Landeck his purpose of joining the army for this campaign. The old man looked at him with amazement, and could hardly suppress his displeasure. "Have you, too, then, my young friend, caught this folly? It is a piece of folly for the government, or rather for the party which now surrounds the king, to expect any advantage from such means as these. It is madness to pursue an unusual course, by which every thing may be lost, and nothing can be gained. I would counsel you against this step, even if you had no connection with me; for it will interfere with your official advancement, and you will one day repent it. But what

shall I say to you, as your future father-in-law? I can never give my consent to it. I will not sacrifice the happiness of my daughter to such a wild fancy."

"But to postpone our happiness is not to sacrifice it. We are both still young, and the war cannot last long."

"You may lose your health, and your advancement will certainly be retarded."

"Can a true zeal for the good of the country be so repaid?"

"A true zeal! Depend on it, that, at the close of this war, all who have permitted themselves to be infected with this foolish enthusiasm, will be regarded as restless spirits, and will be watched as dangerous characters."

Theodore in vain besought and conjured the old man to give his consent. He continued resolutely in the same opinion, and even threatened to break off Theodore's engagement with his daughter, in case he should execute his design.

This provoked Theodore, and his feelings were almost those of bitterness. But he was yet more hurt by Theresa's behavior towards him during the following days. Some of the young men, even of those who were not fully determined on entering the army, used at that time to practise military exercises, in which Theodore joined them. Theresa permitted herself to speak of these exercises with ridicule, with the mistaken hope of thus abating the desire of her friend for war.

Time hastened on, and Theodore must finally determine on his course. He took an opportunity, when by himself, to collect all the powers of his mind, and seriously consider the whole subject. He was not much

alarmed by the threats of Theresa's father, which he believed to be merely intended to terrify him. But the weakness of his bride distressed him, because it showed how severe would be the sacrifice which he asked of her. Yet, on the other hand, when he thought of the high duty which called him, of the great purpose which animated him, every obstacle seemed trivial. When his determination was irrevocably taken, he hoped to conquer the opposition of his bride and her father. He therefore took immediately the decisive step of requesting from the proper authorities leave of absence, in order to join the army for the campaign. Having done this, he went to the elder Landeck, and told him with manly firmness of the step he had taken.

The old man stood up, and said, "I will prevent you from obtaining a furlough."

"I shall then ask a dismissal," said Theodore, firmly. "My purpose is irrevocable."

"Go, then; but not as my son. I know you no more."

"Will you tear asunder a sacred tie, only because I am determined to obey the best feelings of my heart? I cannot believe it. You will not trifle so with the affections of your daughter."

The old man turned away, and motioned to Theodore to leave him. He did so, and went to Theresa.

"Theresa," said he, seriously and firmly, "now show whether you love me. The die is cast. I shall go to the army, and I have just announced this to your father. He wishes to banish me, to tear me from your heart, and so to bend my purpose. He shall not succeed in this, as I am a man. O, do you come to my

aid; side with me, as a wife with her dear husband, and do not permit yourself to be made an instrument for the purpose of debasing me."

"For God's sake," said Theresa, "tell me, has it then gone so far as this? And what do you ask of me? To argue against my own interests? to plead with my father on behalf of your obstinacy?"

Theodore conjured her to be faithful to that love which had hitherto made them so happy, and would make them happy again. Theresa promised; but in tears, and with feelings opposed to his. Both were too unhappy to remain longer together. Theodore tore himself from the weeping girl, and went away. He never saw her again.

On the following day he received some lines from the elder Landeck, which expressed decidedly that Theodore's connection with his daughter was at an end. Theresa had written, underneath, the words "Farewell; may you be happy!" Tears seemed to have fallen on the lines. When Theodore, in the first burst of feeling, hastened to Landeck's house, he heard that the father and daughter had gone a journey. He could not learn where they had gone, but the servant promised to forward a letter to his young lady. Theodore hastened home, and wrote the following lines to Theresa:—

"How can I comprehend it—how can I believe it possible—that you, my loved, my ever-loved Theresa, have been taken from me, and that you have consented to it! You have done this; but I am unable to do it. I will not undertake to combat again your resolution, and that of your father, but will only declare, that



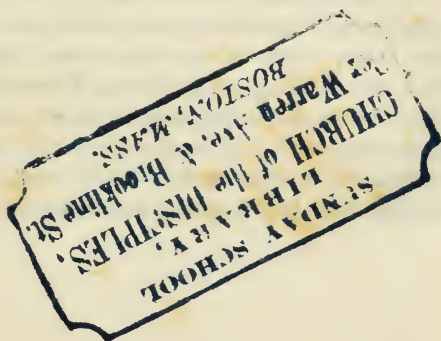
while I release you from your engagement, I shall not consider myself released from mine. I shall wait, in the hope that time will remove this misunderstanding, and restore me again to your arms. Heaven renders the sacrifice which I make for my country as severe as possible. I acquiesce in it. I willingly accept the burden. How many are there, who must drink the cup of sorrow, imbittered by misunderstanding and unkindness! but the bitterest of all is to be misunderstood by the loved one of our hearts. Again, I assure you that I shall remain yours, and fulfil on my part my plighted faith, by an unchangeable love. Farewell; and may you be happy! I echo your words, but not as though my happiness could ever be separated from yours."

This harsh proceeding on the part of Theresa's father is sufficiently explained by his pride of birth and rank, by the high value which he placed on social standing and official position, and by his political views. He had given his consent unwillingly to Theodore's union with his daughter, and had postponed their marriage without good reason. He wished to marry his daughter to some man distinguished by rank and station; and Theodore's conduct hitherto had by no means promised to realize his expectations; but his present step seemed to destroy altogether the hope of ever seeing him glittering in a lofty position. Besides this, the ambitious old man had in reserve other views for his daughter; that is to say, a connection with Narcissus, who, being the son of one of the noblest families, might be expected to play hereafter a distinguished part at court. He had observed this young



man's inclination for Theresa, and thought he might safely depend upon it.

As regards Theresa, the separation cost her many tears. But her love was not strong enough to enable her to enter into Theodore's views, and sympathize with his purpose, and to make the sacrifice for her country. It could not, therefore, give her strength to resist with firmness the obstinate will of her father. She wavered, and was irresolute, and therefore was easily controlled by his stronger purpose. She was, indeed, a girl of no strength of character, nor of true and deep feeling. She had loved Theodore for his external grace and manliness, and not for his high inward worth. And, though our friend suffered severely, we cannot but think him happy in escaping from this unequal connection. His promise to Theresa to remain true to her, was a noble one, and he was a man to keep such a promise. But we can easily see, that, after the first and sharp pain of parting was over, he would clearly perceive that Theresa had never understood him, and that his intercourse with her had retarded, rather than accelerated, his mental progress.



## CHAPTER XVI.

THEODORE GOES TO SCHONBECK, AND FREDERICA ACCOMPANIES HIM. THEIR CONVERSATION BY THE WAY. THE DESTINY OF MAN AND WOMAN. THEY REACH THE VILLAGE. THEIR WELCOME. VISIT TO THE CHURCHYARD.

AFTER Theodore had obtained his leave of absence, he consulted with Hartling about the best way of connecting himself with the army. They agreed that he had better use the advantage of his position as the owner of a large estate, and take part in raising the troops in his province, and then enroll himself as an officer among them. Theodore's heart warmed, as he thought of sharing the dangers of war with the companions of his youth, and he joyfully entered into the plan.

The thought very naturally occurred, that Frederica should leave with him the city, where nothing now detained her, and return to Schonbeck, where, in the family of John, and in the society of his wife, she might find a pleasanter home, during the absence of her brother, than in any other place. This proposal was very welcome to Frederica, and the brother and sister hastened their preparations for the journey. After a few days, the city, the grave of their youthful happiness, lay behind them. With tearful eyes, they looked back to it from the nearest elevation; and yet,

in their sorrow, their hearts seemed lighter, and a better future appeared hidden for them among the blue hills which soon showed themselves in the distance, and toward which they were now journeying.

"Such is man!" said Theodore. "Scarcely has he overcome the first violence of his pain, before Hope returns again with her friendly countenance. It seems to me as if I were about to quit a dark and narrow valley, and ascend a cheerful summit, from which smiling fields appear spreading before me. Man will always hope, even though on the verge of the grave."

"And has he not there," said Frederica, with a tear in her eye, "the loveliest and greatest of all hopes?"

"It is the hope which includes all others; because we hope that the most powerful change to which our nature is subject, and which wears even the appearance of annihilation, will not rob us of ourselves and of God's world; our mind can also recover itself after each overthrow, after every loss which it suffers, and win new confidence for life, and expect a compensation for its losses. It is always the same feeling of the inexhaustible affluence of our life, the indestructible power of the soul, and its unconquerable endurance, from which the hope of an immortality, no less than the hope of the recovery of lost happiness, arises."

"But the first of these hopes has a sure warrant, while the others often deceive us."

"The warrant is always faith, and this maintains its rights even when fate does not fulfil our expectations. He who hopes is elevated above misfortune. He conquers because he trusts that he shall conquer."

"You express the courage which belongs to an ac-

tive nature, and the inspiration which attends the high work which you have to do. Men are fortunate. They can conquer pain by plunging into active life."

"And women conquer it more beautifully, by submitting to it, and yet not relinquishing a firm faith, consolation, and hope. You do not need that effort and struggle which we must make. You conquer by the pure inward power of the soul. Nothing is more lovely than the self-sacrifice of cheerful patience and submission; it surpasses even the grandeur of the war of heroes."

"Yet I envy you the prospect before you. You know what you have to live for, while I have failed of fulfilling my destiny."

"But is it not a happy destiny to be the friend and consoler of your brother? O, if I had not possessed your sympathy at the present time, how much heavier my lot had been! The true destiny of a noble human life is to be what it is. It warms and lightens like the sun; and there always will be some beings who need light, to collect around it."

Frederica sighed, and was silent. Her brother promised that her future should be happy, but she would not believe it. "I have lost too much," said she. "Lan-deck was taken from me before death took him. He had ceased to love me; or, that I may not wrong him, he had ceased to act and live worthy of his love."

"That is, indeed, the worst loss," answered Theodore. "Death cannot wholly deprive us of a worthy friend. He leaves us his memory, transfigured by the separation. But desertion and faithlessness leave behind a pain not to be alleviated. But what do I say?

There *is* alleviation. For, however painful it is for the heart to be deceived in expecting a return of its love, its love is not a deception. Perhaps it embraced an ideal object, a creation of its own fancy; but still there is a being worthy of it, even though he be not found below. He longs, perhaps, like ourselves, after a heart which may comprehend him. Who knows but that souls, created for each other, are drawn together by secret bands? Were it not for these gross and earthly bodies, they would fly together, and never be separated more."

Amid such conversation as this, sometimes looking back to the sad past, and sometimes forward to a better future, the brother and sister completed their journey. They travelled the whole of the last night, in their impatience to reach their native village.

It was early in the morning when they arrived, and they were not yet expected by any one. With what feelings they drove up the avenue of linden-trees, and alighted at the house, where they saw no familiar face, except that of an old domestic! Theodore compared this arrival with his former one, when he returned with Landeck from the university. What a difference there was between the two! Since then, his mother had been taken away, his sister torn from home; and how far had his own course of life gone astray! into what monstrous errors had he fallen! how many experiences had he made, and some of them so painful! how much less cheerful, but yet how much more clear and precise, were his views of life!

Before their arrival could be announced at the parsonage, Theodore and Frederica went there by the

path through the gardens, to surprise their friends. John and Theodore embraced with great emotion, and Frederica also found in John's wife an old friend.

"It gives me great pleasure," said John, "to hear of your determination to join the army, and especially that you are to command the young men of your own village."

"I am very glad, dear John, to hear you say so, for I almost feared you would object to my plan."

"Yes; but only think!" said Anna; "he intends to go too, as a chaplain to the regiment."

"Admirable, my friend!" cried Theodore; "and does not your good wife make any objections to this?"

"Ah, no!" replied she; "if it must necessarily be so —"

"A good action is always a matter of necessity, even though we do it willingly," answered Theodore.

"Then we two poor, forsaken women will remain here together," said Frederica, consolingly, to the young wife; "we will sustain and cheer each other."

"Has the pastor, then," asked Theodore, "consented to this arrangement?"

"He has shared so deeply," answered John, "in the newly-roused spirit of patriotism, that he trusts he will be able to discharge the duties of my office during my absence."

The old man came in at this very moment. He received Theodore with lively satisfaction. "Have you been restored to us, dear fugitive?" said he. "To be sure, it is only the dreadful work of war which brings you among us again for a short time, and will soon take you away again. But still I have seen you once



more, and seen you engaged in a good work. May God bless your purpose, my son! I see in it your good and pious heart. Whatever course you have hitherto pursued, you are, and will remain, always ours."

"O that I might," said Theodore, "forever remain in unison with this pure heart! Many points, concerning which I disagreed with you, I already see differently. Perhaps all points of disagreement will be removed, and your pupil again think and feel as in the happy days of his youth."

The conversation now turned upon the necessary preparations for the war; and Theodore was glad to hear that much had already been done, and that the greatest alacrity was every where manifested.

The brother and sister returned home by the churchyard; and their friends, who divined their object, left them undisturbed to themselves. They visited their mother's grave, which Theodore, for the first time, moistened with tears of filial affection. The image of the departed one seemed present to him, and he almost felt her spirit breathing around. Those who love have no doubts concerning immortality. The feelings which fill their hearts cannot become the prey of death. It is not the heart which doubts, but the senses which have lost the visible presence, and the earthly understanding which cannot believe what the senses do not see; these only are disturbed by that frightful change which we call death. There is no immortality, except to live with and in the objects of our love. He who does not take into eternity with him this principle of love—he who does not remain

behind in love with his friends — lives only a cold and shadowy life. Therefore does Christianity connect the hope of an immortality, and of resurrection, with our communion with Christ. He has, by the power of love, procured eternal life for his friends; and whoever is joined with him in love will share in his glory.

## CHAPTER XVII.

THEODORE CONVERSES ON THEOLOGY WITH JOHN AND THE PASTOR. DOES CHRISTIANITY FAVOR PATRIOTISM? DOES IT ALLOW OF DEFENSIVE WAR? SELF-DEFENCE. JOHN'S SERMON TO THE TROOPS. THE LORD'S SUPPER.

MANY weeks passed before the Landwehr <sup>1</sup> could be properly equipped and organized. During this time, Theodore had little leisure; but what he had, he usually devoted to cheerful social intercourse with his friends.

He also had some theological conversations with John and the old pastor, to whom he communicated his present convictions upon the important points of Christian faith, without being able wholly to satisfy them. What he said to them concerning his view of inspiration and of the deity of Christ, seemed to them too refined, and bordering on disbelief of these doctrines. They thought his idea of inspiration deficient in the mystery which inspires reverence; and his view of

<sup>1</sup> [*Landwehr*; national guard. In Prussia, besides the standing army, consisting of 159,000 men, every male individual belongs, from his twenty-sixth to his thirty-second year, to the first division of the *Landwehr*; from the thirty-second to the fortieth, to the second division; from forty to fifty, to the *Landsturm*, or army of emergency. The expenses of the army in Prussia absorb \$23,000,000 — nearly half the revenue. See HAWKINS'S *Germany*. — TRANSL.]

Christ, as the archetype of all beauty and perfection, did not seem to them equal in sublimity to the simple thought that he was the Son of God, or God manifest in the flesh. He endeavored, ineffectually, to convince them that he believed and felt all that these expressions conveyed. "What is God?" said he. "The highest and most perfect, before which we bow in deepest humility, and to which we look up with the most perfect confidence. And what can be meant by God's becoming man, except the appearance of humanity in that perfection and majesty which exalts it to the infinite and immeasurable? before whom we must prostrate ourselves as before no other human greatness, and on whom we rely as on no other man, be he ever so venerable and amiable."

Theodore reflected much on the differences of opinion which existed between his friends and himself, and all seemed to arise from a different degree of clearness in their reflections. "They cannot analyze their feelings as clearly as I can," said he. "Their feeling predominates over their reflective powers, and therefore they think it stronger and deeper. They have more of humility; their faith is more childlike. But I must confess that it is also a firmer and happier faith. In me the understanding, for a long time, exalted itself too highly; and how much pains did it cost me to force it back again into its proper limits! And how can I be sure that it will not again rebel, and rob me of the fruit of my past labors, or at least imbitter their enjoyment? How true is that saying — 'Blessed are those who have not seen, and yet have believed!' Our faith is not completely satisfactory till we have renounced all

attempts to understand precisely what we believe. What a mistake is committed by those who think they have contributed to the religious benefit of mankind when they scatter among the community acute explanations of truth! It is true that we must always oppose superstition, and make the torch of the understanding shine more brightly, because the culture of humanity can never stand still. But there are holy places which must always remain veiled in reverential obscurity, if they are not to be desecrated by us."

Theodore found it easier to come to an agreement with John on another subject; namely, Does the spirit of Christianity favor patriotism, and authorize us to fight for our country? The result of their discussions was something like this: —

Christianity, being the pure religion of humanity, intended to last forever, and adapted to all ages and countries, is raised above all national distinctions, and all political arrangements. The kingdom of Christ is not of this world. But since nationality and civil divisions are the conditions necessary for the education of our race, because the spirit of love and of justice seems, as it were, to embody itself in these social forms, they cannot be a matter of indifference to the Christian. With love and zeal he strives to maintain them; and every one is his foe who endeavors to overturn them. As he lives on the earth, while his walk is in heaven, just so does he keep firmly and earnestly to his particular national community, though standing in the higher community of the universal church, and the human race. They answered the objection that the early Christians acknowledged no country, and took no in-

terest in political affairs, by saying, that the Christians in those days could not hold communion both with the church and the state, since the state was opposed to Christianity, and was pagan or Jewish; but now the relation was not hostile, but merely that of limited interests to more general ones — of external concerns to the inward concerns of heart and soul.

It was not so easy for them to surmount the difficulty contained in the well-known words of Christ — “I say unto you, that you resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.” This passage appears to forbid even defensive war; and this passive submission agrees well with the indifference which the first Christians manifested toward their country and national interests.

John believed this command only intended for the first Christians, who had no other course than patiently to endure the persecutions to which they were exposed. By resisting them they would have forsaken the sphere of duty assigned them. Truth was to conquer by its own vital power. Christ said to Peter, “Put up thy sword into its sheath,” — and to Pilate, “If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence.”<sup>1</sup> The first Christians, therefore, ought not to resist the power which was employed against them. But it is different with us, who, living in a Christian state, are not placed in hostility to the opposers of our faith, but of our person —

<sup>1</sup> [*Not from hence; that is, not such a one; not a worldly kingdom.* — TRANSL.]



who contend only with the hatred and selfishness every where common.

Theodore, however, maintained that Christ spoke to all persons, and that the command was addressed to Christians in all times, because the passage was plainly in connection with other moral precepts of a general character, and because the whole sermon on the mount, in which it occurs, is of universal application. John was compelled to grant this. At last they agreed that Jesus gives us, in this passage, the highest ideal of Christian peacefulness, which every disciple, indeed, must endeavor to realize, but which he may not carry out in practice at improper times. A Christian ought to live, and desires to live, in peace with all nature; nevertheless, he must make war against beasts of prey, because they are deaf to the voice of reason and love. Thus, too, he desires to be at peace with all men, and for the sake of peace willingly bears many injuries, hoping that the offender will be shamed by his magnanimity, and led to repent of his faults, and even offer to be reconciled. But as long as there are men who are as insensible as beasts of prey to kindness and truth, such magnanimity would be wasted on them; it would be throwing pearls before swine. For this reason the Christian practises the law of non-resistance where it is suitable — where there is some capacity among men to be moved by generosity. This law is fully applicable in the family, among friends, where a momentary passion may give offence, which can soon be overcome by the power of love. The whole Christian church ought to form one family; and therefore Christ's precept was not merely temporary, but is always applica-

ble. Only we ought not to apply it blindly and indiscriminately. If, like the fanatics and mystics, we denounce all war, then the unresisted love of conquest and revenge would triumph, and the better would be the slaves of the worse. Such a submission as this could proceed only from a cold heart, wanting zeal for order and justice. As long as violence and passion threaten human life with destruction, so long must we defend ourselves in the only possible way — so long we must wield the sword for the cause of peace. But where the spiritual weapons of love, generosity, and self-denial are of efficacy, there we throw the sword away, which necessity alone forces us to use, and restore the dominion of peace by gentle forbearance.

“And yet,” added John, entering into, and pursuing the idea of his friend, “the policy of our own time, if it would, — and if there were a single nation which had the courage to lead the way, — might act in this spirit. Concessions made, not from cowardice, but from a spirit of love, would surely influence the most passionate foe; and if it did not, then the nation which had the right so unquestionably on its side would more easily conquer.”

“You are perfectly right,” replied Theodore; “but, alas! we have not acted in this spirit hitherto, but have rather excited our enemies, by our conduct, to passion and desire for revenge. Now they, in turn, do wrong to us; and both parties are so subjected to passion that nothing but the sword can decide between them. God must decide, since human justice has deserted its office. Every war is a judgment pronounced by God; for if men saw the right plainly, they could not contend

together. They are not so bad as to carry on a bloody war in cases where the right and wrong are perfectly clear, and where the judgment is not clouded by passion."

The time had come for that portion of the Landwehr which Theodore had organized and drilled, to march. The day before their departure, the Lord's supper was administered to all the men of Theodore's village who belonged to it, and to their relations and others, who partook with them. Theodore also united in this ceremony.

Before the ordinance, John preached an appropriate discourse from the text, "Greater love hath no man than this, that a man lay down his life for his friends." In it he spoke of the example of Christ, and of the spirit in which he had instituted the supper. "You are now going," said he, among other things, "to fight for your country, for your own firesides, for your wives and children, for your friends and fellow-citizens. You go, if it is the will of God, to lay down your lives for them. You should consecrate yourselves, and strengthen yourselves, by partaking of this feast of love. You should partake of it in the same spirit in which Christ instituted it, when he was about to die for the salvation of the world. With this bread and wine, which the servants of the altar are about to give you in the name of Christ, in communion with your brethren, may you also receive the power of love to penetrate your whole being! May the presence of him from whom goes forth all the life of the church, whose spirit acts in every holy thought, in every pious feeling, mightily work in you,

so that you may, like him, willingly bear your cross, and go joyfully to die for your brethren!"

As the supper was at this time celebrated, it was indeed a feast of love, such as the early Christians celebrated. So deeply was our friend moved by it, that, when he received the elements, a magical power seemed to pervade his whole nature. He felt very strongly what the pious fathers of the church have maintained, and what Luther contended for so bravely, that the bread and wine are not merely emblems, but actually contain the body and blood of Christ; that is, a higher and spiritual power of life. After the service was over, he embraced John, and thanked him with emotion for the spiritual nourishment which he had given him by his sermon and in the sacrament.

The hour of departure came. Theodore tore himself away from the weeping Frederica. He was also obliged to be separated from John, who, being appointed chaplain to a larger division of troops, could not go in company with his friend. They hoped, however, frequently to meet, as Theodore's company belonged to this division.

## CHAPTER XVIII.

TRIALS OF PATIENCE. SERMON BEFORE THE BATTLE. NIGHT  
BEFORE THE BATTLE. THEODORE'S PRAYER. THE ENGAGE-  
MENT. RETREAT.

WHILE occupied in drilling the troops, Theodore had discovered that patience must be the constant companion of enthusiasm. It seemed to him easy, in the warm rush of patriotic feeling, to go and meet danger boldly, and with ready hand draw the lot of life or death. But how wearisome were the dull and tedious exercises which must slowly build a way to that goal whither light-winged enthusiasm wished to fly in a moment! How difficult to endure them, and preserve the fire of ardent feeling alive! He consoled himself, however, with the thought that it was the same in every condition of life. The poet, whose mind is inflamed with the idea of a great work, must prepare himself for it by tiresome labors; must examine the history and manners of the age in which his hero lived, and, finally, in the execution, weigh every word, and count every foot of the verse. This is the test of enthusiasm. If it can endure these trials, and not lose its freshness and power, we see that it is sterling, and will endure.

But the most severe trial of his patience awaited our friend in the field. He and the other soldiers, who had

gone to fight, not because it was their business, but from a spirit of patriotism, wished to be immediately led against an enemy dispirited by his late defeats. And the provinces which were still subject to his command wished for nothing more ardently than the presence of those who should assist them to free themselves from his yoke, and with whom they might join in driving their oppressors from their borders. But one week passed away after another, and still the army remained inactive. At last the troops were concentrated more closely, and, as there was intelligence of the approach of hostile forces, an immediate engagement was anticipated.

At this period Theodore had the pleasure of seeing his friend John frequently. As John lived nearer to head-quarters, and often came in contact with the superior officers, he had a good opportunity both of gaining information and observing the prevailing sentiments in the higher circles of the army. The information which he gave his friend on this last point was little adapted to awaken joyful hopes in his mind. "Most of them," said he, "keep to their old views, and wish to carry on war according to the old plan. They do not understand the present spirit of the nation, nor justly appreciate its power. They despise the Landwehr, because it is not perfectly disciplined; they would much prefer an army of mercenaries. From this want of confidence arise the torpor and indecision which characterize the movements of the army. They are afraid to depend upon a general rising of the people, for they do not ascribe to them sufficient courage for this; they



would even be afraid to have them do so, so fearful are they of insurrections and revolutions."

"Alas!" said Theodore, "this is the hardest trial of our enthusiasm. To be restrained and cooled down by delay is bad enough; but to be distrusted is a deadly poison."

"When did a pure enthusiasm ever appear without exciting distrust?" answered John. "It is a stranger upon this dull earth; and what belongs to earth gazes at it sometimes with wonder, and sometimes with suspicion.<sup>1</sup> Its power consists in the confidence which proves itself genuine, by not wavering even when opposed by distrust. Be composed, my friend. These every-day characters, these men of routine, cannot understand times like these. But when they see what enthusiasm can accomplish, they will then believe in it."

"Will they believe," answered Theodore, sadly, "when they see? The saying applies here also — 'Blessed are they who have *not* seen, and yet have believed.'"

The decisive day drew near, and on the evening before the battle there was public worship. John spoke from the words "Be faithful unto death, and I will give thee the crown of life," and enlarged on the thought that the only certain test of true faithfulness was to be found when we are in danger of death. It is very easy to form a resolution, to make a promise, when no great difficulties intervene in the way of fulfilling it. But when we must engage in war, and even expose our lives in maintaining our purpose,

<sup>1</sup> See Note L.

then it is seen whether we have formed it independently of circumstances, and the impulse of flesh and blood, and whether we can keep to it firmly as Christians ought, who should live and act in the spirit. "My children," continued he, "prove now that you have not come here under the influence of a slavish obedience, of selfishness or revenge, nor led by the force of circumstances, or the love of imitation. Prove that you have come as freemen and Christians, who prize above all other possessions the treasures of freedom and justice; who know their own wishes, and can keep firmly to their purpose; and who go to battle for the honor and welfare of their country. Fear not death, but fear the shame of deserting your posts from the cowardly dread of it. Fear to betray the confidence your brethren have placed in you. And, more than the disgrace which you will suffer from others, fear your own sense of self-contempt, which you must bear if you are faithless and unworthy. Whoever is untrue to his promise is untrue to himself, and loses his own best self. When a man does not fulfil his purpose, it is either because his determination was not his own, but one which he was compelled to form, or else, when he was false to his purpose, his action was not his own, but his flesh, his fear acted — circumstances swayed him. Enough — in either case he is divided against himself; he has lost himself; and this is a degrading feeling — a feeling like that of death!" Then the preacher went on to speak of the crown of life which awaited the faithful. "If you find your death while true to yourselves and your spiritual nature, you pass into a life where there is no more fear of change; where you will not have to

fight any more with flesh and blood, but enjoy forever your pure, free, and blessed spiritual nature. There you will belong to those who have lived and conquered in the spirit — to Christ and his pious followers. There you will continue to be connected with those who were, here on earth, truly dear and intimate; who lived, like yourselves, in the spirit, and walked in the spirit. But if you are permitted to live, you gain more than your earthly life. You gain a new mental life. The power of your soul has been enlarged by the consciousness of duties well performed, of resolutions maintained. This blessed feeling gives you a higher life; and you enjoy, even here, a foretaste of heavenly bliss."

The soldiers, especially those in Theodore's company, were filled with the best spirit. After the religious services were over, Theodore went through the ranks, and shook hands with each individual, (for he knew them all, and many were his school-fellows;) and he promised them to be true to them. The warm grasp of the hand, which he every where received, showed that their hearts were all in true accord; and Theodore was so delighted with it that at last he made a short address, full of earnestness, to his company, and ended with the words — "We will be faithful unto death; we will conquer or die."

This night they passed in the open air. The watch-fires were burning all along the plain, and the hills beyond, which were occupied by the enemy, shone also with innumerable fires. The clear heavens, thickly covered with stars, rose tranquilly above, covering, as with a vast dome, the whole scene.

“Alas!” said Theodore, “where is the heart which can be thus tranquil, thus serene, or lighted up by a beam as pure as this? These blazing fires are an image of the human heart, in which the spark of enthusiasm, when troubled by earthly passion, burns up in destructive and impure flames.” He sat, wrapped in his cloak, at a little distance from the watch-fires, around which the soldiers bivouacked, and was lost in contemplation. The remembrance of his whole life passed before him, and the thought of eternity penetrated him; but it brought, instead of terror, only strength and joyful confidence. Nothing disturbed him, and brought him back to earthly interests, except the thought of his sister Frederica, whom he had left in her loneliness. He prayed — the first time for many a day. Often, indeed, he had enjoyed moments of serious and holy meditation, in which the truth, and the high value of life, the real nature of things, the highest aim of all human effort, had appeared in the pure light of a higher world; and by such moments he had felt himself elevated and purified. But now all this melted together in the living and lofty idea of a Father in heaven, to whom the comfortless and weak child might look up with humble confidence. He found himself in a kind of unconscious rapture, or, rather, in a higher state of consciousness; and when his heart had been relieved of its burden by unuttered sighs, and he again came to himself, he experienced the happiest feeling he had ever enjoyed. He sank on his knees, and cried, “I thank thee, Heavenly Father, that thou hast permitted thy wandering and faithless child again to find thee! O, grant that I may never

more leave thee, but keep me in thy fear and love, even to the end!"

Theodore had formerly looked forward impatiently to the battle; but now he was perfectly serene and happy. As the morning broke, the cannon of the advanced guard announced the beginning of the battle. The main body of the army, to which Theodore's company was attached, received orders to advance. This was done, and they thus were brought for some minutes into the enemy's fire, which they were obliged to receive standing perfectly still. Some cannon balls passed over our friend's head, and one struck among his men, and killed one or two. For a moment, a shudder of fear passed over him; but the remembrance of the holy feelings of the past night enabled him to man himself, and rearrange his slightly-confused ranks. At this moment an order came to attack a summit just in front, and to drive the enemy from it.

Theodore executed this command with precision and safety, and succeeded in taking the position without much loss. He succeeded equally well in a second attack, and the prospect of victory depended on himself and his command. But soon the order was given to retreat, which seemed equally unintelligible and discouraging to all. Theodore afterward heard that the enemy had brought a new and superior force against the right wing of the allies, and threatened to surround them. Therefore they had been compelled to fall back in season, so that their retreat might not be cut off.

The dejection produced by this command to retreat, infected some of the bravest and most enthusiastic; and even our friend could not wholly resist its influ-

ence. "A new trial!" thought he. "To die in the arms of victory, how beautiful! To die before defeat, would be a consolation; but it is hard to survive the loss of victory! Yet he is no hero who cannot bear the assaults of misfortune; and that is no true enthusiasm which gives way under the first failure. Patience! patience! even though the sword should be wrested from our hand, and our slavery finally decided. The will of the Lord be done!"



## CHAPTER XIX.

THEODORE HAS AN IMPORTANT COMMAND ASSIGNED HIM. ADVENTURE IN THE CASTLE. A FAIR SAINT. AN ATTACK. THEODORE WOUNDED.

THE army had retreated in good order, and occupied a new and excellent position at some distance in the rear of the former one. New forces had joined them, and others were on the way: hope and courage returned, and victory this time seemed certain.

Theodore, whose determination and keen observation had been apparent to his commander in the former battle, was now placed in the advanced guard, and had the command of the light troops assigned to him, to which his own company was also attached.

It was important that the army should be protected on this side from being surrounded, and that all the movements of the enemy should be narrowly observed. Theodore examined the country carefully, and took up his quarters in a village, which was one of the posts which it was very important to defend. He was received by the nobleman who resided there with the most obliging hospitality.

"I scarcely hoped," said Theodore, as he entered, "to find the owner of this estate at home, as it lies within the circle of active operations."

"I confided," answered the nobleman, "in the victorious arms of the allies; and I thought that, even in case of defeat, it would be worse for my estate if I should be absent."

Theodore praised this resolution, and was shown to his room. But he could not rest there. He went again to a hill in front of the village, from which a part of the surrounding country could be overlooked.

It was dark before he returned; and, as he happened to find no one at the door, he missed the way to his chamber, and came into another part of the spacious mansion. Lost in thought, he did not discover his mistake. Thinking he had reached his room, he opened a door, but was not a little surprised at what he saw. The chamber was dark, but a lamp was burning in an adjoining closet, separated from it by a half-drawn curtain, the clear light of which fell on a Madonna, crowned with flowers, before which a female form knelt in prayer. Fastened by the sight, Theodore could neither advance nor retreat. His eyes dwelt on the praying figure, whose blonde locks fell over a white dress, which hung in rich folds around her slender form. Her face he could not wholly see; but her beautiful head was raised devoutly toward the picture, and her delicate, white hands were folded in prayer.

Theodore might have remained many minutes fixed in observation, had he not, by an involuntary movement, disturbed the fair worshipper in her devotions. She turned toward him her large, blue eyes, and it seemed to our friend, at this moment, as if the light of the lamp, and the splendor of the richly-colored painting, were both eclipsed by a heavenly radiance, which

blinded and confused him. She arose, took a candle, and came towards him. He was embarrassed, and apologized for disturbing her; but she relieved his confusion, and said, with indescribable grace and gentleness, "My prayer concerned you more nearly than you suppose. I prayed that the German cause might be victorious. May the consciousness that many thousands, like myself, are offering fervent prayers for the success of your arms inspire you with new courage and strength in the hour of battle!"

Theodore was strangely moved. It seemed as if he saw an angel of heaven, veiled in ethereal light, standing before him. At this moment he heard himself called; it was his servant, who was anxiously seeking him, as important intelligence had arrived. He silently took leave of the unknown, and followed his servant as if in a dream. He heard from the messenger that a suspicious movement of the enemy made his presence necessary in camp, and he hastily mounted his horse.

When he reached the camp, he was soon convinced that the enemy were endeavoring to pass his post under cover of the darkness. He immediately caused the necessary counter movements to be made; and, as soon as the morning broke, he attacked the hostile masses of the foe. The thought of the fair worshipper united with his sense of duty and his patriotic enthusiasm to inspire him with courage. If he failed of victory, the village would in a few minutes be in the possession of the enemy. The thought of fighting for the safety of her who had prayed so piously for him, gave him new spirit. He pressed boldly forward, and drove back the

enemy ; but, while hotly pursuing them, a ball struck the upper part of his arm, and he fell from his horse without consciousness.

A litter was made of the boughs of trees woven together, and he was brought back to the castle, but still remained in a state of unconsciousness. As he was lifted from the litter, he was roused from his stupor, and his eyes met the tearful gaze of the pious unknown, who, standing on the stair-way, bent toward him with an expression of anxiety. Her eyes poured into his heart an indescribable feeling of joy. But at this moment a ruder motion caused a sharp pain, which took away once more his sensation.

When he came to himself again, he found himself in a coach, and travelling, attended by his faithful servant. He could get no answer to his question, why he had not been left in the castle, except that the surgeon had ordered that he should be carried to the rear of the army, in order to be kept more quiet than he could be in the village.

NOTES ON DE WETTE'S THEODORE,  
VOL. I.

KK<sup>2</sup>





NOTES  
TO THE TRANSLATION OF  
DE WETTE'S THEODORE,

VOL. I.

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NOTE A. PAGE 8.

SITUATION OF THE CLERGY IN GERMANY.

SOME passages in the first chapter of Theodore, and in other parts of the work, make it necessary to say something to explain the position of the Protestant clergy in Germany. The following extracts are from Hawkins's "Germany."

CONSISTORIES. "As the reformers occupied themselves exclusively with the spiritual concerns of the church, its secular administration, in the Protestant states, fell, at a very early period, into the hands of the respective governments. These latter established *consistories*, which, since the middle of the sixteenth century, have gradually increased in authority, so as finally to constitute the only legislative and administrative power of the church. They are, in most cases, subject to the immediate control of the government. In Prussia, each of the eight provinces has its consistory, at the head of which is the president of the provincial government. Each consistory has two departments—that of ecclesiastical and

that of scholastic affairs. In Saxony, it has also the jurisdiction in matrimonial affairs."

**SUPERINTENDENTS.** "The ecclesiastical authorities which rank next to the consistories, are either general superintendents, superintendents, or deans. In Hanover, there is a general superintendent to every 100,000 inhabitants, and an inspector to every 10,000."

**CHURCH PROPERTY IN THE PROTESTANT STATES.** "A considerable part of the church property in Germany was seized upon by the governments, when the monasteries were abolished, at the reformation. Another portion, consisting of ground rent, has, for some time, never been realized; and, finally, a part has been expended for the establishment of schools, and in the relief of the poor. However, the little landed property belonging to each parish church has, for the most part, remained in the possession of the clergy, and is now the principal source of their income.

"In most livings, there is a parsonage house, surrounded by gardens and orchards. Tithes are very common, and the value of them sometimes equals that of the church lands. The clergyman, also, has certain fees, on the occasion of marriages, baptisms, burials, and confirmations, (these are called *accidenzien*.) Where the income from these sources is too limited, the government makes up the deficiency. On the whole, in Protestant Germany, the incomes of the country clergy vary from 350 to 800 dollars."

**"CHURCH PATRONAGE.** In Germany, the greatest number of church presentations are at the disposal of the governments, only a fourth part being in the hands of private individuals. The latter are generally noblemen, large landed proprietors, magistrates, or superintendents. The congregation have a veto upon the appointment of their minister."

The *cloister schools*, referred to in the first chapter, are schools which were formerly monastic institutions, and were changed into academies at the time of the reformation.

The following additional particulars are from *Praktisches*

*Evangelisches Kirchenrecht*, by Johann Gottlieb Ziehnert. (Meissen, 1826.)

CONSISTORIES. "The consistories have, in most of the Protestant countries, taken the place of the Romish bishops, whose powers have been transferred to them.

"They have an oversight (*inspectio*) and care of the preservation of the rights, income, emoluments, &c., of the clergy and the public teachers; of the appointment of teachers; of the way in which clergy and teachers perform their duties; over the rights of *patrons* to see that their appointments are legal; over the buildings, &c., belonging to the church and school establishments; over the censorship of books and writings; &c. &c.

"The *judicial* authority of the consistories extends to all matters of religion and conscience, within certain limits; and all accusations against the clergy must be brought before their tribunal first."

COLLATOR AND PATRON. "The collator is the person who has the power of appointing the clergyman; the patron is the protector of the church and clergyman. The two offices are generally, though not necessarily, united. These rights are possessed by princes, corporations, city governments, noblemen, and owners of estates."

## NOTE B. PAGE 27.

### SPENER.

[From the *Encyclopædia Americana*, art. SPENER.]

PHILIP JACOB SPENER, a celebrated divine of the Lutheran church, in the seventeenth century, was born in 1635, at Rappolsweiler, in Upper Alsace. His piety was early awakened by his patroness, the Countess of Rappolstein, and was confirmed by witnessing, at the age of fourteen, her preparation for death. He studied theology, and, in 1664,

was made doctor of theology at Strasburg ; and, in 1666, he received the first place among the clergy at Frankfort on the Maine. His practical sermons, which differed entirely from the dogmatico-polemic method, then universal, were received with much applause. In 1670, he instituted his celebrated *collegia pietatis*, which, against his will, became the origin of *Pietism*. From this time, Spener's history is wholly connected with this remarkable change in the religious state of Protestant Germany, as it was chiefly owing to his example and the spirit of his writings. The Lutheran church, at that time, was fast sinking into a lifeless dogmatism. Doctrines, forms, and polemics, were confounded with a religious life. Spener, in his *Pia Desideria*, and other treatises, exposed the evils of this state of things, and showed how the important office of the ministry had been alienated from its proper purpose—that of instructing the people in true religion, correcting their faults, and alleviating their afflictions. He was violently opposed by the clergy, who reproached him with not making any difference between practical and theoretical theology. But posterity acknowledges his services. In his letters, reports, opinions, &c., a truly Christian benevolence and zeal for the cause of goodness are perceptible. Spener may be compared with Fenelon.

This movement of Spener in Germany seems to have been analogous to that of Wesley and Whitefield in England.

#### NOTE C. PAGE 43.

##### MORAVIANS, OR UNITED BRETHREN.

THIS society was originally formed in 1722, under the patronage of Count Zinzendorf, in Upper Lusatia, and received the name of *Herrnhuters*, from the hill where they were located. They live in communities, though without a community of goods. The Moravians in Europe amount to about 14,000 ;

in the United States, to less than 4,000 persons. They have been very active in missions. In the United States, they have communities at Bethlehem, Nazareth, and Lititz, in Pennsylvania; Salem, in North Carolina; New York, Philadelphia, Lancaster, and Yorktown, and a few other places. For a full and interesting description of the Moravians, see the *Encyclopædia Americana*

## NOTE D. PAGE 52.

## SCHELLING'S PHILOSOPHY OF NATURE.

THE object of Schelling seems to have been to bridge over the gulf between nature and spirit, not by denying the former, as is done in the idealism of Fichte, nor by denying the latter, as is done in all the material and empirical schools of philosophy, but by realizing the ideal, and idealizing the real. The central point where nature and spirit meet, is God. Nature, as well as spirit, rests on God, and is a manifestation of God. The synthesis of the two must therefore be found in him. The forces which we call the powers of nature — as, light, heat, gravity, &c. — are but attributes of God. The vast aim of this philosophy is to spiritualize the natural world, and bind in one coherent whole all forms of mind and of matter. In such an enterprise as this, there evidently would be a twofold danger — the danger of losing the world in God, or of losing God in the world. Whether Schelling himself, or the followers of Schelling, have run upon either of these rocks, it is impossible for us to discuss here.

It is well known that Coleridge has laid a fragmentary foundation in England for a philosophy, related in many features to that of Schelling.

Rixner (*Handbuch der Geschichte der Philosophie*, Buch III. § 178) gives the following outline of Schelling's philosophy: —

“THE OBJECT OF PHILOSOPHY IS

GOD,

WHO REVEALS HIS ESSENCE IN THE

ALL

OF BEING

AND

OF KNOWLEDGE.

The Potencies* of the real All are,—	}	The Potencies of the ideal All are,—
Gravity (A <sup>1</sup> ), Matter, Sub- stance.	}	Truth (A <sup>1</sup> ), Science, the Idea.
Light (A <sup>2</sup> ), Motion, Force.	}	Goodness (A <sup>2</sup> ), Religion, Feel- ing.
Life (A <sup>3</sup> ), Organization, Prod- uct of Nature.	}	Beauty (A <sup>3</sup> ), Art, Product of Freedom.
The development of the Po- tencies of Realism gives us the system of the world as composed of the results of the natural necessity.	}	The development of the Ideal Potencies gives the history of human freedom of the whole race.
The crown and completion of the system of the world, in its natural productions, is MAN.	}	The crown and completion of the history of human free- dom is the IDEAL STATE.”

Krug, an opposer of Schelling's philosophy, gives the following account of it:—

“The beginning and end (highest and last principal) of all Philosophy is the Idea of the ABSOLUTE. This absolute (which is often called Divine, or God) is neither finite nor infinite, neither real nor ideal, neither being nor knowledge.

[\* Potencies (*Potenzen*)—from *potens*, powerful—mean, in psychology, the powers of the human soul. This word, however, always implies a gradation or gradual increase of power, which is denoted in the above plan by (A<sup>1</sup>, A<sup>2</sup>, A<sup>3</sup>).—KRUG'S *Philosophical Lexicon*.—TRANSL.]



neither object nor subject, neither nature nor spirit; but that in which all these opposing principles are merged, all difference and variety are lost. It is absolute being and knowledge inseparably united, or the absolute *identity* of the Real and the Ideal; it is one and many at the same time, or the absolute ONE-AND-ALL. All Being is so only in so far as it partakes of this Absolute Being, so far as it is an impress of it, or so far as this is gradually developed in the progressive antagonisms, which may be regarded as the different sides or poles of the Absolute, which is in itself indifferent. Therefore there is so much said in this system about gradual development, about Potencies, about Duplicity, and Polarity, and of Triplicity in Identity. The emanation of finite things from the Infinite, is in fact, according to this system, a separation of it, which may also be called a *self-manifestation* of it, or even the *falling away of things from God*. The Absolute is accordingly the *Deus Implicitus*, and the world is the *Deus Explicitus*. In one is the original Involution, in the other the progressive Evolution. What we call Spirit and Nature are only the two opposite faces of the Absolute manifesting itself. Therefore we find a complete parallelism in Spirit and Nature; and for this reason the laws of Nature, as made known by natural Philosophy, may be also demonstrated as laws of the spiritual Consciousness, and the reverse, &c. \* \* \* \* \*

That this speculative system has a great affinity with that of Spinoza, and accordingly is, in its inmost essence, pantheistic, cannot escape any one. The author, to be sure, has not admitted this, perhaps from fear of the charge of atheism—a charge, however, which no intelligent man would now bring against him. This charge of atheism, formerly brought against Pantheism, is evidently unfounded; for Pantheism is fundamentally only Polytheism extended to Universality and Totality. It was therefore certainly very precipitate in Jacobi, when, in writing against Schelling's view of God, he revived that old accusation. Whoever does not explicitly deny the Divine, is not an atheist, however he may regard

the Divine, whether as unity, (monotheism,) as variety, (polytheism,) or as universality, (pantheism.) But it is evident that Schelling's system, so far as it has been published, is in its inmost nature pantheistic. This appears clearly in his treatise on Freedom, where he makes a distinction between the Absolute, or the God simply considered, (*Gott schlechthin*), and the existing or self-revealing God, who proceeds from the other, which is the dark ground of his existence, and unfolds himself out of it into perfect Deity. Thus God (the *Deus implicitus*) becomes first a personal being in the world, (as *Deus explicitus*.) From this again is inferred that every being existing in nature has also a twofold principle of existence, a dark and a light principle," &c.

## NOTE E. PAGE 76.

J. F. FRIES.

THE system of philosophy taught by J. F. Fries is that to which our author refers in the text as the system which he himself approves. The system of Fries seems to approach more closely to that of Kant, than that of any other modern metaphysician. Fries is called, by F. H. Jacobi, "one of the most acute of thinkers;" but Hegel, on the other hand, (whom he violently opposes,) describes his "New Critique of Reason" as a perfect diluting away of that of Kant.

Fries appears to be nowise deficient in self-confidence; as he takes for the motto of his *Geschichte der Philosophie*, (Halle, 1840,) the words of Spinoza — "*Scio me veram intelligere philosophiam*."

## NOTE F. PAGE 78.

REASON AND UNDERSTANDING.

COLERIDGE, it is well known, laid great stress upon the distinction between the reason and the understanding. In

the "Aids to Reflection," in his comment upon the eighth aphorism on spiritual religion, he enters largely into this discussion. His object is to avoid two extremes—that of a blind supernaturalism, which renounces reason and clings to faith, and that of a low rationalism, which renounces faith in every thing incomprehensible to the sensual and earthly intellect. He undertakes the great problem which may be regarded as the peculiar task of the theology of this century—the problem of harmonizing reason and revelation, nature and faith, God's word in creation and God's word in Christ. Mr. Coleridge thinks, that to distinguish clearly between the reason and the lower intellectual faculty of the understanding, is the true mode of solving this problem. He distinguishes them in the following manner:—

## " UNDERSTANDING.

1. Understanding is discursive.

2. The Understanding, in all its judgments, refers to some other faculty as its ultimate authority.

3. Understanding is the faculty of *Reflection*.

## REASON.

1. Reason is fixed.

2. The Reason, in all its decisions, appeals to itself, as the ground and SUBSTANCE of their truth. (Heb. 6: 13.)

3. Reason of contemplation. Reason, indeed, is far nearer to SENSE than to understanding; for Reason,' says our great HOOKER, 'is a direct aspect of Truth,—an inward beholding, having a similar relation to the Intelligible or Spiritual, as Sense has to the Material or Phenomenal.

Whether the particular philosophical views of Mr. Coleridge would accomplish the great reconciliation between philosophy and faith which he desires, we do not know. But this seems to us certain—that all the leading tendencies and movements,

both in the religious and philosophical world, are bearing toward this result. Faith no longer condemns reason; reason no longer scoffs at faith. That there are certain great ideas rooted in the very texture of the human mind, as the basis on which all after-knowledge is built; that these ideas are proclaimed by the reason itself authoritatively; and that between them and the revelation of Christ there is no discord;—these views are now every where held. They fill the minds of the young; they are taught in the most orthodox and the most heterodox schools of theology; and they are even returned to us again by the somewhat material system of phrenology, as the living voice of man is echoed back by the solid hill. And, when these views have accomplished their work, and we shall possess a system of religion both rational and deeply spiritual, the name of COLERIDGE will be engraved in some niche of that temple, on the foundation of which he so ardently labored. The melancholy man of genius, with a life so broken and imperfect; the sweet and plaintive poet, whose fragments of melody linger in the heart forever; the learned student, mining amid the darkest regions of thought, and bringing out, now a lump of earth, and now a mass of solid gold; the humble Christian, whose purposes were so pure, whose piety was so genuine, yet whose life so imperfectly fulfilled the requisitions of his conscience;—what a touching instance was he of the trials of our struggling nature! In a criticism by an American writer upon the *Dichtung und Wahrheit* of Goethe,<sup>1</sup> occurs a passage which I will here insert, not less for its remarkable beauty of style and weight of substance, than for its application to the history of the poet of whom we are speaking.

“There are not a few instances of that conflict, known also to the fathers, of the spirit with the flesh, the inner with the outer man, of the freedom of the will with the necessity of nature, the pleasure of the individual with the conventions of

<sup>1</sup> “North American Review” for January, 1817

society, of the emergency of the case with the despotism of the rule. It is this, which, while it makes the interest of life, makes the difficulty of living. It is a struggle, indeed, between unequal powers,—between the man, who is a conscious moral person, and nature, or events, or bodies of men, which either want personality or unity; and hence the man, after fearful and desolating war, sometimes rises on the ruins of all the necessities of nature and all the prescriptions of society. But what these want in personality, they possess in number, in recurrency, in invulnerability. The spirit of man, an agent, indeed, of curious power and boundless resource, but trembling with sensibilities, tender and irritable, goes out against the inexorable conditions of destiny, the lifeless forces of nature, or the ferocious cruelty of the multitude; and, long before the hands are weary, or the invention exhausted, the heart may be broken in the warfare.”

## NOTE G. PAGE 84.

## SCHILLER'S JOAN OF ARC.

THE dramas of Schiller surpass those of every other writer, with the single exception, perhaps, of Philip Massinger, in nobleness and generosity of sentiment. And this trait appears more strikingly in the “Maid of Orleans” than in any of his other works. This play, also, has more of dramatic interest in its action, more of march and progress, more of the skill of the artist, than is usual with him. In the management of his principal character, Schiller has displayed great genius. The maiden, as she appears in the first acts, is wholly possessed by a sublime and stern enthusiasm, which, while it inspires a reverence for her character, weakens somewhat our interest in her person. She is wholly possessed by her divine mission, and is cold and unimpassioned toward all human relations. But, when her heart, steeled against all



earthly sympathy, is suddenly melted by a woman's fondness toward her country's enemy, in losing our worship, she gains our heart. Then the sharp sense of unworthiness dissolves the unfeminine pride of her nature; a keen remorse for having yielded, though but for a moment, to an earthly feeling brings her at once upon the broad level of humanity; and the outward humiliation and disgrace which fall on her, are accepted by us as a necessary means by which she is to regain the equilibrium of her character and her lost self-respect. From this point she steadily rises again, no more to fall. She feels that her fault has been expiated and pardoned; and now she is no more a supernatural person, but a regenerate and purified woman. It is much to Schiller's credit, that in this view of her character he has been confirmed by documents subsequently discovered and published, containing the records of her trial. These show that, joined to a high religious heroism, she possessed a meek woman's heart. There is nothing more touching in all history than the simplicity and innocence which these records portray in Joan's character. Copious extracts from these documents are to be found in Barante's "Memoirs of the Dukes of Burgundy."

#### NOTE H. PAGE 100.

##### NATURE AND OBJECTS OF MIRACLES.

THE view of the nature of a miracle, as being the violation of a law of nature, which has prevailed among us, is not received by any of the enlightened theologians of Germany at the present time among the Supernaturalists. They speak of miracles as being *above* nature, but not opposed to nature; as being *supernatural*, but not *unnatural*. This view has been advocated among ourselves by Mr. Furness (Jesus and his Biographers) and by Sampson Reed, (*Growth of the Mind*.) The latter writer says of miracles, "They are insulated ex-



amples of laws as boundless as the universe." The following extract from Hahn's work on Christian doctrine will show the views entertained on this point among the orthodox of Germany:—

"Many of our elder theologians held the false opinion, (which is neither taught in Scripture, nor is conceivable in itself,) that, by the exercise of the divine power in a miracle, the course of nature was interrupted, or the laws of nature violated. But even Augustine (*Civ. Dei*, xxi. 8) correctly asks, 'Quomodo est contra naturam quod est voluntate Dei, quum voluntas tanti utique creatoris conditæ rei cujuslibet natura sit?' According to the view to which we refer, every miracle supposes another miracle, to restore again the order of things which has been interrupted. And so, in fact, have the friends of this view actually maintained."

Hahn then proceeds to quote with approbation the view of miracles maintained by *Tieftrunk*, who speaks thus:—"Miracles do not disturb nor suspend the laws of nature." "The miraculous does not consist in that which is *against* nature, but that which is *out* of nature." "Neither must one think that the power producing a miracle acts lawlessly. Every thing must come under law, whether it belongs to that nature which is seen or that which is unseen; only we are unacquainted with the laws of the supernatural nature."—HAHN'S *Glaubenslehre*, p. 24.

So C. J. Nitzsch (*System der Christliche Lehre*) says, also, "Were a miracle a lawless, unnatural, and unintelligible occurrence, the defender of Christianity would have to contend with unconquerable difficulties."

See also BRETSCHNEIDER'S *Dogmatic*, § 26.

Another question, which has been much agitated lately in this vicinity, relates to the purpose of miracles, and their value as proofs of Christianity. Hahn, in the work above quoted, (p. 27,) thus speaks of the value of miracles as evidences of the divinity of a religion:—

"They are necessary in order to show the *divine* character of a religion already recommending itself through its *inward truth and goodness*, and to fix on it the stamp of perfect goodness. But even so, their value is conditioned; they are worth nothing in opposition to decidedly holy truth, but only valuable when supporting it."

Hahn proceeds to quote passages from Luther, Chemnitius, Gerhard, C. E. Brochmand, Ammon, Bretschneider, Augusti, &c., who all hold similar views.

*Martin Luther* says, "No miracle or sign must be received in opposition to sound doctrine."

*Chemnitius*. "Miracles are not to be preferred to doctrine, nor must any miracle be credited in opposition to the doctrine revealed by God."

*Gerhard* says, "Miracles, if not connected with truth of doctrine, prove nothing."

*Brochmand*. "In order that any action shall be received as a true miracle, two things are requisite. First, there must be truth as to the matter of fact, and second, there must be truth as to its purpose, (*veritas rei, et veritas finis.*) Truth as to the matter of fact consists in this — that the action should be actually what it seems to be, and should be such as to surpass all created power, even the most exalted. But truth of purpose consists in this — that we do not admit any works, however stupendous and marvellous they may be, to be true miracles, except they serve to confirm the truth."

*Ammon*. "Miracles are not primary, but secondary means of confirming the truth."

The question lately agitated among ourselves appears to have been this — "Do we believe the truth of Christianity because of its miracles, or do we believe its miracles because of its truth?" Now, it appears very certain that, if all the miracles should be removed from the life of Christ, we should be more ready to believe him divine on account of his teaching and character, than if the marvellous part of

his history were presented to us separated from his teaching and character.

There is one part only of the argument concerning the office of miracles, which seems to demand a further development. On one side it has been argued, that no actions, however marvellous, could convince us of the divine authority of a bad man, or even of one whose objects and purposes were evidently common and worldly. To this argument, which appears to us perfectly satisfactory, it has always been replied, that such a case ought not to be supposed; that it is impossible that it should ever occur; that a bad man could never be permitted by God to work a miracle. Now, this reply seems to contain a refutation of the whole argument of those who use it.

For what do we mean when we say that it is a case not to be supposed, that an unworthy person should work a miracle? Are we not, in fact, assuming a rule by which to judge the miracle? Are we not laying down a principle that a bad man cannot work a miracle? We have, then, a principle by which to judge of any fact, whether it is a true miracle or not, namely: Is it wrought by a good or a bad man? We shall then receive the fact because of the character of the man, instead of receiving the man because of the character of the fact.

Jesus tells us that false prophets shall come, and work lying signs and wonders, so as to deceive the very elect. It is, then, a case to be supposed that some things may be done which shall *look* so much like miracles that we cannot distinguish them. In fact, jugglers every day perform wonders which seem almost miraculous; but we never think of regarding them as such, because we know the purpose and the agent to be alike unworthy of God.

But, when the miracle is received, it adds much to the strength of our faith in the divine character of the person who performs it, and yet not so much in the way of a logical

argument addressed to the understanding, as a manifestation of spiritual power and beauty which appeals to the whole soul. The miracles of Christ have a divine character of love and mercy, which moves us more deeply than mere works of power. They make a part of the life of Christ; and it seems to us right that the physical world should become fluid and plastic before the mighty spiritual power which dwelt in the soul of Jesus.

The ancient church fathers, as Origen, Clemens Romanus, Tertullian, and Lactantius, agree in the view that the outward wonder is no evidence of the divinity of a mission, apart from its purpose and aim. (See BRETSCHNEIDER's *Dogmatic*, Note 77.)

#### NOTE I. PAGE 156.

THE passage referred to in the text, at the close of Tasso, has thus been rendered into English verse by a friend, in a MS. version, which we hope will one day be given to the public:—

“O, noble man! thou standest firm and cold.  
 I am indeed but as a storm-tossed wave.  
 Yet do not thou despise a soul less steadfast;  
 Since he who piled the rocks on their foundations,—  
 Ne'er to be moved save by his awful voice,—  
 Gave to the wave its as eternal motion.  
 He sends his storms; the obedient billows waver,  
 Rise, fall, clasp, or combine, as the winds will.  
 Yet these same waves, in fairer moments, mirrored  
 The glorious sun; the pure, cold stars have smiled  
 Upon their image, doubled in the surface  
 Of the proud element which rose to meet them.  
 Now vanished is my sun, and gone my peace;  
 I know myself no longer in this turmoil;  
 No longer shame I to avow my weakness.  
 The rudder breaks! the trembling skiff gives way,  
 And rocks beneath my feet! with both my arms

I clasp thee ! Stir not ! Here is all my hope !  
The mariner thus clings to that rough rock,  
Which wrecked his friends, his fortune, and his home."

## NOTE J. PAGE 171.

## ORIGINALITY.

THE word "*originality*" is used in the text in its true sense; not as meaning something never before thought or felt, but something felt and thought by one's own mind, and not merely repeated from memory. An original writer is not one who says what has never been said before, but one whose personal feelings, purposes, convictions, continually appear in his writings; who descends into his own heart and mind to learn the oracles which they utter respecting every subject of his discourse, instead of repeating what he has heard or read concerning it. Such a mind has a freshness attending all its expressions, which marks them as the "airy and nimble servitors" of a living thought. Even when the command of language is not great, there will be a tinge of reality in the mode of expression, and the genuine thought will occasionally clothe itself in some striking combination of phrase. The opposite of originality is common-place. The sin of common-place is heartlessness and a want of sincerity. The common-place writer says what may be very true, but is not true to *him*, and so he justly disgusts us.

If this view of originality be correct, it shows the error of those criticisms which we often hear made concerning such writers as Thomas Carlyle and R. W. Emerson. "Their thought," it is said, "seems at first to be very original; but, when we examine it, we often find that it is a very familiar one, after all." In such cases, it is very possible that the critic has substituted a common-place thought in the place of the author's. But, admitting that the fact is as he states it, it



does not in the least detract from the originality of the writer ; for true originality, we have seen, consists in giving this very freshness to old truths. We owe a great debt to those who thus restore their primal glory and fragrance to truths which have become trivial and hackneyed ; who stir the earth around the roots of old doctrines, and show them to us reinvested with the brightness which made them at first dear to the human heart and mind. It is a diseased appetite which demands novelty. It shows a morbid restlessness to be always wishing for new thoughts. But we have a right to demand of every man who undertakes to teach us, that what he says shall be *original*, that is, sincere ; that he shall not merely repeat what others have told him, but give us something from his own thought and experience. To demand this is only to ask of him "truth in the inward parts."

## NOTE K. PAGE 171.

KANT's view of the doctrines of Christianity is contained in his "Religion within the Limits of pure Reason," published in 1793. Of this work, Rixner says that it was an attempt to transform the Christian religion into a mere moral sermon.

## NOTE L. PAGE 281.

THE story of a heavenly enthusiasm, checked by the cold indifference of the world, is strikingly told in the following lines by Barry Cornwall :—

## "AN EPITAPH.

"He died, and left the world behind !  
 His once wild heart is cold !  
 His once keen eye is quelled and blind !  
 What more ? His tale is told.



“He came ; and, baring his heaven-bright thought,  
He earned the base world’s ban ;  
And, having vainly lived and taught,  
Gave place to a meaner man.”

See also some fine stanzas called “THE POET,” in the second number of the “DIAL,” Boston, Oct., 1840.

END OF VOL. I.





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